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THE RECUPERATION OF CHINA.

BY A FRIEND OF PROGRESS.

THE appearance of decay, and the want of the appearance of thrift everywhere meets the eyes of the traveller in China. The buildings of every kind have the appearance of not being cared for. The absence of neatness and paint indicate a want of taste and carefulness. Even the official residences are old and dingy looking. The Examination Halls, which the reputed respect of this people for education would lead western visitors to expect to see in good repair, wear a neglected garb, except as they are cleared, just at the approach of the time for the examination, of the rubbish which has accumulated in the courts and the surrounding grounds, since the last examination was held. The implements of their various industries are all comparatively rude and poorly adapted to do the work they are intended to effect. The furniture of their houses and the style of their boats have the appearance, as if the models after which they have been made had come down from antiquity. They are hoary with age. In connection with this impression made by these external things, the same impression is made by a study of their system of education, the administration of the government, the working of their handicrafts, the sailing of their vessels, the management of their government finances, the provision for paying the salaries of their officers, &c., &c. The common feeling of every close observer of this people, is, that there is need of the renovation of the whole state of society, of all material and mental agencies and plans, in order to effect any effectual recuperation of the nation. This necessity has been the common subject for the pen of the writers of books of travel in China, of newspaper correspondents and editors. These writers have also been very free to express their opinions, and to make suggestions as to what is needed to secure the recuperation of the country. When the

minds of so many are in this state of investigation, it may be a proper time to consider what is the true cause of this decadence in China, and how the whole country may be stimulated to new efforts and new enterprise, which shall result in increased commercial, manufacturing and industrial prosperity. It will also come within the range of our consideration to refer to the means which will secure a better administration of the government in the execution of the laws, the collection of the taxes and the payment of the salaries of the officers; for one of the first requisites for the prosperity of any country, is a just administration of the laws, which will secure to every one protection in the enjoyment of his justly acquired property and freedom from unjust exactions. Where there is this state of security, the natural desire of mankind to acquire property will lead the people to engage in manufactures and commerce to increase their wealth. It will lead capitalists to employ their money in the furtherance of all such industries and employments as will increase their riches. The Chinese have always manifested those mental characteristics which make good merchants, and skillful bankers; and which enable them to be successful in all useful industries. The population of China is so numerous, and the rate of wages is so low, that with proper management they might supply all Eastern Asia and the Eastern Islands with nearly all the manufactured goods they need, and they might supply many things for the European and American markets beside raw silk and tea. These great staple productions of China might be produced in such increased quantities and afforded at such reduced prices as would favour their increased consumption in all lands, and thus greatly contribute to the comfort of the human family. If the laws of political economy were properly understood and adhered to in this great and populous empire, and the natural resources of the country properly developed, the commerce of China with the other nations of the earth might be increased very greatly both in exports and imports. It is therefore a subject worthy of the study of all classes, who are desirous of the happiness and advancement of their fellow men, to consider how this desirable end can be accomplished. Political economists have here a wide field of investigation to state clearly what laws of political economy are adapted to this state of things. Merchants, manufacturers, and the promoters of education have all an equally wide field for their researches and studies to see how, in their several ways, they may promote the one common result that is desired by all. These investigations and proposed measures must not be sought after in any restricted or narrow line of policy, as if it was to promote the gain of any particular nation or people.

They must be pursued in the spirit of the widest philanthropy which seeks "the greatest good of the greatest number;" in the full knowledge of the fact that the prosperity of any one nation necessarily results in all nations sharing in this prosperity.

This subject must be studied, *not* merely according to ideas accepted by us in the west and adapted for western peoples; but we must study the history and the character of the Chinese people, to find out what will be adapted to their modes of thought and action, and the principles which have guided them in the long period of their national existence. For every people has its own characteristics; and we cannot conclude, that what has been successful among one people under its peculiar circumstances, will be likewise successful among another people of entirely different habits and under very different circumstances. It will be especially important to study the history of this country and see if we can find any account of a recuperation of its vigor in any former period of decay; and see what lessons may be learned from their own former experience.

The time of the accession of the Emperor Kang Hi, of the present dynasty, presents such a state of decay and exhaustion of the resources of the country, as is now presented. The condition of the country was occasioned by the long wars carried on during the last years of the previous dynasty and the years of the first Emperor of this dynasty. The population of the country was greatly diminished, the various manufactures had been interrupted during the unsettled state of affairs, the wealth of the country had been largely dissipated in the contributions to the contending forces, and to meet the increased cost of living by reason of diminished cultivation owing to the wars. The condition of the country was far from hopeful when Kang Hi, at the early age of fourteen, assumed the management of the government. But with an energy worthy of his high position, and with a wisdom and prudence that was not expected of one so young, he set himself to work to promote the recuperation and prosperity of the country. He appointed to office in the various provinces the best and most reliable men he could find. He effected an administrative reform resulting in securing economy in the administration, diligence in performing duties, and attention to the needs of the people. The Emperor himself was exceedingly economical in his style of life; and an example to all his officers of diligent and careful attention to all the details of the administration. His first effort was to give quiet and protection to the people so that they could resume their usual industries, and be encouraged to extend their manufactures and commerce. Kang Hi acted on the conviction that the duty of a ruler was

to promote the happiness and prosperity of his people. From the traditions and history of this ancient nation he sought the best principles for administering the government—these he embodied in the sixteen maxims, or Imperial apothegms, which bear his name and made them widely known for the instruction of his high officers and also of the people. He appointed that these maxims should be publicly read and explained to the hearing of the officers and people, on the 1st and 15th of each month. The standard of official conduct and administration was greatly elevated and improved by a wise and diligent ruler who, in his own conduct as Emperor, illustrated, in a most exemplary way the duties he enjoined upon others.

There is also evidence of the revival of the system of education in the Chinese Classics. As these contain the system of political philosophy, and as the Chinese government is formed according to the principles which Confucius inculcated, the thorough instruction, of those who are to be employed as magistrates, in these Classics is a direct and essential preparation for a civil service reform in China. The most obvious evidence of such a revival in education is the number of literary works which were designed to facilitate the study of the Classics that were accomplished by the command and under the superintendence of the Emperor himself. One of the most important of these was the preparation of the dictionary of this language, known as Kang Hi's dictionary, and which is the standard dictionary to this day. This work engaged the labors of several tens of scholars for a period of nearly ten years. Another, and yet more laborious work, was the preparation of the Imperial Thesaurus, a dictionary of quotations in 130 8vo. volumes. It is a most complete work of its kind. The preparation of it is thus spoken of by M. Callery, the French sinologue, who proposed to translate it. He says, in his preface to the prospectus of his proposed translation : "The Emperor Kang Hi assembled in his palace the most distinguished literati of the empire, and laying before them all the works that could be got, whether ancient or modern, commanded them to carefully collect all the words, allusions, forms, and figures of speech, of which examples might be found in the Chinese language of every style; to class the principal articles according to the pronunciation of the words; to devote a distinct paragraph to each expression; and to give in support of every paragraph several quotations from the original works. Stimulated by the magnificence, as well as the example of the Emperor, who reviewed the performance of every day, the seventy-six literati assembled at Peking, labored with such assiduity, and kept up such an active correspondence with the learned in all parts of the

Empire, that at the end of eight years the work was completed (1711), and printed at the public expense in 130 thick volumes." Williams' *Middle Kingdom*, Vol. I. p. 540. It was printed in a style worthy of its high literary character—with copper type cast specially for the purpose.

A work of more practical utility was also accomplished by the imperial direction. It was a complete commentary on the whole of the thirteen classics for the use of students. Besides these, there were other literary works accomplished under the Imperial auspices evidencing high attainments in education, and great literary activity during his reign.

In connection with this administrative reform, and educational activity there was also a great improvement and extension of all the *native industries*. The evidences of this remain to the present day in the number and character of the public improvements in buildings, in bridges, and canals, &c., &c., in and near the capital city. These works all bear evidence of the *faithfulness* with which the imperial directions were carried out, the excellence of the materials employed, and the skill of the workmen. They present a wonderful contrast, in all these respects, to public works done now with imperial funds.

The copper cash of the reign of Kang Hi are still noted for the purity of the metal, and the excellency of the workmanship. As the result of these administrative reforms, educational and literary activity, and the resumption of manufactures and other industries, the country rapidly recovered from the decay, poverty and desolation, caused by internal strifes and wars, and increased in population, wealth and power to a wonderful extent. The character of Kang Hi has been described thus: "Kang Hi was eight years old at his accession, and remained under guardians till he was fourteen, when he assumed the reigns of government, and swayed the power vested in his hands, with a prudence, vigor and success which have rendered him more celebrated than almost any other Asiatic monarch. During his unusually long reign of sixty-one years, he extended his dominion to the borders of Kokand and Badakshan on the west, and to the confines of Thibet on the south-west, simplifying the administration and consolidating his power in every part of his vast dominions. To his regulations, perhaps, are mainly owing the unity and peace which the empire enjoyed for more than a century, and which have produced the impression abroad of the unchangeableness of Chinese institutions and character. These results may be ascribed, chiefly, to his indefatigable application to all affairs of state, to his judgment and penetration in the choice of officers, his economy in regard to himself,

and liberal magnificence in every thing that tended to the good of his dominions, and his sincere desire to promote the happiness of his people by a steady and vigorous execution of the laws, and a continual watchfulness over the conduct of his high officials." *Middle Kingdom*, Vol. II. p. 225.

So thorough and fundamental were the reforms which Kang Hi introduced into the administration of the government, and so efficient were the improvements in the system of education and examinations that they were continued under his successors. The prosperity of the country was thus continued, and under the wise and efficient rule of his grandson Kien Lung the country attained its greatest advancement in wealth, population and power.

It may be accepted as a correct proposition, that among the same people, under the same circumstances, the same measures will produce the same or like results. This reference to the recuperation and prosperity which were experienced during the reign of the Emperor Kang Hi presents to the well wishers of China, and to the Chinese themselves, the true course to be pursued by them, in order to secure a similar recuperation from the present state of decay and impoverishment. All expectation of such recuperation from the adoption of this or that other system of western appliances, will be illusory so long as this people are without the honest and efficient administration of its government, and are without the full effect of their system of education. Such a recuperation as is desired can only be effected by a return to such *radical means* as affect the very foundations of human society and organizations. They must be the very same as those, which, in the reigns of Kang Hi, Yung Ching and Kien Lung, brought this nation to such a high state of population, wealth and influence. At the foundation of these measures, is a *moral reformation* of life and administration of the Emperor, the high officials and all government appointees. Kang Hi began his reforms with himself. He exercised and manifested a wise economy in his personal and family expenses. He required a like economy in all his officials. He studied and reduced to practice the best principles of government as they are presented in the classics. His rigid and careful attention to the details of administration soon trained all the officers to be efficient and careful magistrates. Hence there was a *radical reform* in the whole administration. There was no peculation in superintending public works. There was no necessity for large largesses from subordinates to higher officials to secure their places or promotion. Hence there was no necessity on the part of the officials, of exactions from the people, or the reception of bribes to meet their expenses.

The people had undisturbed freedom to pursue their various industries and enjoyed in peace the fruits of their labor. Thus they were stimulated to unwearied carefulness and diligence in attending to them. Hence the excellence of the China-wove silk fabrics and the public works of this and the succeeding reigns.

There are very great aids and facilities for a reform in administration, and renovation in education and industries now, as compared with the days of Kang Hi. The one thing needed is wise and discerning statesmen at the head of affairs, to commence the reformation and to train this youthful monarch so that in his coming to his majority, he may follow the example of his illustrious ancestor, Kang Hi, and enter upon such a course of wise rule and government as will effect the recuperation of this great and populous empire. Those who occupy places of trust and influence in the Chinese service may be able to contribute to this desired result by wise suggestions in various ways to influential statesmen.

It may be asked if the country has a good and reliable basis on which to commence such reforms. I answer, most decidedly, yes. In the theory and constitution of the government as taught in the works of Confucius, there are the fundamental principles for a wise and proper administration of the government. Many of these principles are tersely comprised in the maxims of Kang Hi which he compiled for the guidance of officers and people. In the system of competitive examinations, if faithfully carried out, the government has the means of preparing and securing a body of instructed and competent officers. They also have all the colleges and schools which are needed for training and instructing the candidates in the principles of government. All the former industries are in existence among the people; and they are capable of indefinite improvement and enlargement, just as soon as the spirit of new enterprise and thrift is diffused amongst a portion of the people. Notwithstanding the reported diminution of the population, by internal wars and famines, there is an abundant population to fully renew and extend all the great industries of the country, such as growing and manufacturing silk, the cultivation and preparation of the tea-leaf, the manufacture of China ware, enamels, &c., &c., and the cultivation of the cereals and edibles which are necessary to sustain this vast population. There is sufficient wealth among the people to furnish capital for the establishing and enlarging of manufactures and commerce to any desired extent—as soon as there is the assurance of peace and that the people will be enabled to receive the results of their skill and enterprise.

If any doubt the correctness of this last remark I would call their

attention to some facts which support my opinion. It is very generally known that, in the Canton province, there have been floods for three successive years which destroyed a large part of the rice crop for each successive year, so that a large importation of rice has been going on from Siam, Saigon, Haiphong, Shanghai and Chinkiang to supply the population with food. It has taken many millions of dollars to pay for this imported rice; and yet the people have not appeared to feel this drain upon their resources. Those who have visited the Szechuen province state that there are everywhere the evidences of the abundance of money among the people. The very full and complete Report of the Imperial Maritime Customs on silk, shows how rapidly the industry and diligence of the people have recuperated this valuable production of the country, after the destruction of the trees, and the implements and facilities of manufacturing by the Tai-ping insurgents. And that the production of silk and tea both admit of great expansion, is abundantly proved by the steady growth of the commerce in these staple articles of trade during the last forty years.

I have thus pointed out a method for the recuperation of China which is in accord with the admitted principles of their own government, and the agencies of their own institutions. And one, which above all other considerations, has a very striking example in their own history to encourage them to resort to it. This method does not require them to do anything which wounds their own national feelings; or which throws discredit upon their own system of government. But it, on the contrary, seeks to develope that which is most useful and beneficial in the institutions which exist among them.

When considering the thrift and prosperity, which are seen in western lands, as compared with the state of things which are seen in China, many persons are prone to assign that prosperity to apparent causes, and not to the fundamental and true causes thereof. Many attribute this prosperity in western lands to the building of railroads, and the introduction of machinery into their manufactories. It is quite true that these things have contributed *to increase* that prosperity; but they are not the real and great causes of the thrift and prosperity which are found in these lands. A proper study of the origin and growth thereof will trace it to other and more radical causes. This study will show that this prosperity originated from moral and educational influences prevalent in those lands. These influences have been in operation with ever increasing power since the reformation of the fifteenth century and the prosperity of these various lands is almost in exact proportion to the progress which these influences have made in each several countries. With the elevation and enlightenment of

the people, by the wide diffusion of correct morals and knowledge, there has been increased industry; there has come the capability of using labor, enlarging machinery. The better administration of the laws has given greater security to life and prosperity. This has encouraged a greater attention to the arts and industries of peace. These all gave encouragement to manufactures resulting in the demand for large quantities of the raw materials, and the production of greater quantities of the resultant manufactures. In order to the easy obtaining of the raw materials and the dispersion of the manufactured goods to the consumers, there was the need for rapid transportation. Hence the need of railroads and steamships as connected with manufacturing and commercial prosperity. These means of rapid transportation were required by *a prosperity* arising from other causes. Since their introduction they have assisted to greatly extend and increase that prosperity. But they could not *cause* that prosperity where it did not yet exist. I therefore repeat the remark that those who seek the true causes of the thrift and prosperity of western lands, will find them in the state of morals and education which have been widely diffused among the people, and in the wiser administration of the governments attendant upon the increased diffusion of religion and knowledge among all classes of society. It is only a superficial view which assigns these great results to the introduction of machinery, railroads and steamers. In proof of this point, I would refer any one who doubts my position to Peru. It was considered by some that in order to introduce such prosperity as was known in California into Peru, it was only necessary to build railroads. Railroads were built in that land. But the expected result was not experienced. They could not give prosperity to a people, when the fundamental requisites to prosperity were not present. I may further call attention to the fact that railroads have been introduced into France, Germany and Russia, largely with a view to being used in times of war for military purposes, and not mainly in the interest of peaceful industries.

To show how incidental the introduction of railroads have been to causing this prosperity in western lands, I may refer to the well-known fact that the business of transportation done by the railroads have, but in comparatively few instances, been sufficient to pay the interest on the cost of building, in addition to the running expenses of the roads. The amount of money, which was sunk in the construction of railroads in Great Britain, is almost fabulous. The present owners of many railroads obtained them by purchase from those who commenced to build them, at merely *nominal prices*. Hence most railroads pay little more than the running expenses.

In the U.S.A., which country is pointed to as a wonderful example of the prosperity which railroads cause, the explanation is very different. In America there are great areas of untilled lands. The productions of these lands are not needed by the near population. These lands are only worth cultivating on condition that the productions can be sent to a foreign market. But the price of wheat in the markets of the world would not justify capitalists in building railroads to transport this grain to market. What then? *Part of the land itself* is used to build the railroads. Capitalists advance the capital taking this land as their security for the money thus advanced. When the value of the land is enhanced by the construction of the railroad, and the cultivation of the adjacent lands, the capitalists sell their land and get back their money; and those long railroads are therefore for the use of the world so long as they pay running expenses and needed repairs.

But how very different is the state of things in China. China has no waste land that she could give away in order to get the money with which to build the railroads. On the contrary she would have to buy the ground at high prices on which the railroads would be built. The only way in which railroads could be built in China would be, by borrowing money for their construction. In view of the experience in regard to railroads in all other lands, would any wise financier counsel the Chinese government to *borrow money* with which to build railroads?

But does China really need railroads as a pre-requisite to commercial and manufacturing prosperity? Let us look at the facts of the case. I have stated above that railroads were needed in Great Britain and the U.S.A. in order to facilitate their manufactured goods and natural productions reaching the markets. But does China need railroads to enable her great staples to reach the markets? I unhesitatingly answer no. And I think every one, who is acquainted with the geography of China, and the places whence the great staples of her foreign commerce are produced, will say no also. The tea-leaf has such *easy* and *cheap* transportation by water to the several marts, when it is purchased by the foreigner, that nothing more can be desired in regard to it. So it is with silk. The places where it is produced all have such easy and cheap water transportation that railroads cannot compete with the natural artificial streams. The articles of native consumption are all so low-priced, and, in a country where human labor is so cheap, the people cannot afford to pay the cost of transportation by railroads on these articles. There is only one exception to this remark. The experience of the last famine in

the provinces of Shansi and Shensi was so terrible, on account of the want of some facility of transportation, that it would justify, yea requires, the government to make some provision for transportation by land to that part of the country, so that in a future occurrence of such a calamity, it could relieve the suffering people.

I think the above stated considerations will convince all thoughtful persons, that the oft repeated suggestion to the Chinese government to construct railroads, in order to increase the prosperity of the country, is a very unwise one. If the Chinese government were to engage in constructing railroads to any extent it would only burden itself with a debt without securing any degree of material prosperity to compensate therefor.

I have stated that one of the most necessary things for recuperation is a reform in morals and education. In connection with this, I would notice, as one of the circumstances which facilitate recuperation, the opportunity which China now has of using the principles of western religion and education in promoting the reform of morals and education. All who hold to the divine origin of the Christian religion, regard it as the best foundation of morality and virtue. It is therefore held by them that the reception of Christianity by any people is the very best preparation for a reform in morals. But long before Christianity becomes the recognized religion of any people, its principles may be so made known, and received by leading minds, as to strengthen the principles of virtue and morality that are found among them. As, therefore, the Bible is widely distributed in China, and the principles of Christian virtue and morality are widely disseminated among all classes of this people, the statesmen and patriots of China have the opportunity of strengthening the principles of virtue which are inculcated in their own Classics, by the higher considerations which are presented in the Christian system. As these statesmen become acquainted with the history of western nations, they will soon observe the prevailing influence of Christianity in elevating their morals. And happy will they be, if they have wisdom to discern the signs of the times, and, while using all the correct principles which are found in their own Classics, they also use the still higher and more potent considerations which are presented in the Christian revelation to influence human actions.

In their own Classics they have most of the principles of good government clearly presented. From a close study of these principles by their students, and the more careful and general carrying out of these principles in all the details of government by all the officers, they will effect a great reformation and improvement in the ad-

ministration of the government. Yet there are many things in which China can derive great advantages from western science and philosophy. Some of the departments in which they can derive most advantage are these, viz.:—The principles which are to guide them in intercourse with other nations, International Law and Jurisprudence, Political Economy, the management of Imperial Customs, both home and foreign, the introduction of a postal system, the study of western languages, the knowledge and practice of military and naval tactics, the science of mining and engineering, &c., &c. China can never assume her proper place among the nations of the world till she has in some good degree made herself acquainted with these arts and sciences. She has now every facility for learning them. In some of them she has made a most gratifying progress. All well-wishers of this great country hope, that she may have wisdom to adopt good and efficient means for the study and practice of all these things, by her officers and statesmen. In the arrangements therefor is a sphere for the display of the most consummate wisdom of the Emperor and his ministers. They have the experience of all western nations to assist them in forming their plans for the accomplishment of these educational improvements. In order to be effective, they need to adopt well matured plans for educating their young men, and then carry them out with steadiness of purpose, exciting them to the greatest diligence in study by the appointment to office all who are qualified by their attainments to discharge the duties of the offices. If the government provides the necessary facilities, and holds out the proper inducements, it will soon find itself surrounded by a body of thoroughly educated men fitted for employment in all these departments. In order to establish these schools and arsenals, and to give their young men facilities for education, the government will need to expend money.

The next thing I would refer to as favoring such efforts at recuperation, is this, that the revenues derived from foreign commerce bring a large sum of money into the Imperial Treasury. A portion of these may well be expended in the promotion of this form of public education and training. In order to carry on the government successfully in its present position and relations, the government *must have* officials trained and fully acquainted with these departments of national administration. For their training in all the details of home administration, their present schools with modification will suffice. But for everything connected with this necessary introduction of western science and arts, they must establish new schools and appliances. There is a manifest propriety in using largely the revenue derived from foreign commerce in the establishment and support of

such schools and facilities as are found necessary for such important purposes connected with the prosperity of the country. In the reign of Kang Hi the country had very little, if any, revenue from foreign commerce; that able and wise ruler made the revenue derived from internal sources sufficient for all the uses of a vigorous administration of the government. And it is safe to conclude that a similar wise and economical use of the revenues derived *now* from internal sources would be sufficient for the government, leaving these funds derived from foreign commerce for new and hitherto uncalled for expenses.

A third facility which the government might properly use to promote the recuperation of the country is connected with its *productions* and *manufactures*. The government of India is making great efforts to promote and extend the growth of the tea-producing plant in India. So successful have been its efforts that it is stated that this present year, India will produce an amount nearly equal to *one half* of the quantity of tea which is imported into England from China. The amount of tea produced in Japan has been steadily increasing from year to year during the last twenty years. These facts make it evident that China has no longer a monopoly of the production of the tea of commerce. It is also evident, if this country wishes still to supply a large part of this article for the western nations, it must take efficient measures to supply an article which will maintain a fair competition with that produced in India and Japan. Both these countries give good attention to secure an improvement in the quality of the article produced from year to year. To sustain China-grown tea in such a competition it will be necessary that government should take some efficient measures to maintain the present quality of the production; and more than this, to seek to improve its quality from year to year, so as to maintain the competition with the production of other lands. The introduction of the plant into Formosa within the last few years, and the large increase of the production from that island justifies the supposition that there is still much more land in China which is suitable for the growth of tea. Hence, as the plant is indigenous to China, as the labor necessary for its production is abundant and cheap, it is quite supposable, that with some wise and scientific superintendence, the production of tea, that would maintain its competition with that from other lands, might be largely increased at saleable rates.

In a similar way the government might give an impetus to the increased production of silk. From the fact that silk is indigenous to China, and that the climate is favorable to its production, this valuable production has maintained the competition with other silk-

producing lands. In these other lands governments have encouraged its production. They have appointed qualified agents to examine its growth in other lands, with the purpose of improving its production in their own. Silk manufacturers and chambers of commerce in other lands have taken measures to promote the growth and manufacture of silk. But in China, it has been left to the management of each individual producer, or of some local purchasers, to regulate its production. Under these circumstances it appears very certain that the Chinese government, by appointing some qualified persons to give attention to the production of silk in various parts of the country, according to the nature of the soil and climate, and of assisting in the introduction of some improved simple machinery for the production of silk fabrics, might facilitate the increased production of this most valuable staple. The use of silk by a greater number of people might be greatly increased. All that is necessary to effect this result is to lessen the price at which it can be purchased. If the price is diminished the number of persons who will wear silk will be increased. To lessen the price of it, it is only necessary to arrange that the same amount of labor will produce an additional quantity, or a better quality of the article. There is no doubt that if those who are engaged in the cultivation and preparation of raw silk had more intelligence, had better arrangements for protecting the worms from atmospheric changes, and for enabling the producers to sell it to the foreign merchants direct, the raw material could be furnished to the western manufacturers at greatly reduced prices and in increased quantities.

Beside these staples of commerce with western lands, there are many other things which China has the raw materials and the labor necessary to produce. Some other things might be manufactured by the Chinese for the markets and western lands. But the most natural and nearest markets, for such articles as China could easily produce, are in two countries adjacent to her own borders. She imports rice from Siam, Saigon, and Cochin China. She could and should supply all these countries, the Eastern Archipelago, Java and Sumatra with the manufactured articles which their various peoples need. They would thus not only pay for all the rice they import from these lands, but get further profit. All that would be necessary to extend the sale of their manufactures in these countries would be for some intelligent Chinese agents, who are acquainted with the productions of their own country, to proceed to the various parts of the Eastern Archipelago, and their several neighboring countries, and study the wants of these several peoples, and on their return take suitable measures to make known among their countrymen what

articles would meet the wants of these people; and then take measures to bring these articles to the proper markets. It would be a great advantage if Chinese had an industrial exhibition in southern China, for the exhibition of her native wares and manufactures which are suitable for the habits and civilization of adjoining countries; and take special measures to have merchants and others from these countries visit the exhibition to see how many things would be suitable for introduction to those various lands and islands. Such an extension of commerce between these adjacent countries would be beneficial in increasing the civilization and elevation of these people as well as increasing the returns of industrial labor.

A similar study of the habits and needs of the people of western lands, by intelligent Chinese observers, would enable them to suggest to their countrymen many things which they could produce cheaper than they can be produced in other countries, by reason of the cheapness of labor here; and this would enable them to increase their exports to western lands in payment of the increased imports from these lands. These various matters may very properly claim the attention of the Chinese Government. For the recuperation of the country will be promoted by every increase of their manufactures at remunerative prices; and by every extension of their commerce which will bring private gain to the people, and increased revenues to the Imperial Treasury. The attainments and experience of some of the young men who have been abroad to western lands for many years, might be employed by the government in the furtherance of these objects. But a most important part of recuperation is in developing the natural productions of their own country, by mining for the exhaustless stores of coal and iron which are found in so many parts of the land; and also for all the other useful and mineral productions as well as the precious metals which exist in such abundance. The conservative notions of Fung-shui must give place to the common sense, as well the correct view, that the various productions of the earth are given by the Giver of all good for the use of mankind. To this common sense view of things, there is no more injury to the Fung-shui in *digging into* the hills and mountains than there is in *digging up* or plowing up the *surface* of the earth in farming. A vigorous and enlightened effort to develop the abundant mineral treasures of the country would give profitable employment to millions of laborers, and result in great private gains and great increase of public revenues.

In many parts of China the population is in excess of the demand for labor. Hence many of the people are idle because they

cannot find employment, and others are laboring at prices which are scarcely sufficient to procure the mere necessaries of life. At the same time there are in several provinces wide and extended districts of fertile lands that are untilled, and growing wild. The most obvious duty of the government under such circumstances is to seek to bring this surplus and unemployed population to these untilled lands. To do this would require no great expenditure of money. A superintendent of untilled lands in the several provinces of Chih-kiang, Nganwhui, Kiangsi, Shansi, Kansuh, Kweichau, Wannan and Kwangsi, who would make a faithful entry of these lands, and establish offices in the popular adjacent districts for selling these lands, and giving to the purchasers a clear and registered title, and with proper facilities for putting them in possession of their lands, would soon lead to emigration from the over populous districts to these now untilled lands. If all these now untilled districts were brought under cultivation the country would produce enough bread-stuffs for the abundant supply of all its population. This would tend very greatly to the recuperation of the country. There would be labor for all the population at remunerative prices. With money in the hands of all, there would be an increased demand for manufactured articles of all kinds, thus requiring new manufactories to supply the need. The abundant supply of food, and the facilities for employment, there would be an increase of population, wealth and comforts throughout the whole country. These prospects are enough to awaken the efforts and engage the earnest attention of all the statesmen and well-wishers of this great and popular country. To effect these objects will require diligence and energy and patience. They will meet with difficulties and disappointments. But the objects to be accomplished are so great and important that they are worth all they will cost. They may well fire the heart of every Chinese patriot, and stimulate all the officers of the government, under the leadership of a wise statesman, to the most strenuous efforts to accomplish them. All who contribute to the glorious result will have a rich reward in the honor and esteem in which they will be held by their countrymen through long ages of the future.

I have said there are special difficulties and hindrances *now* in the way of taking measures for such recuperation of the country. But while there are such hindrances they are not insuperable. They can be overcome. Some of them can be entirely removed. It is proper that these difficulties be carefully considered, that the purposes of those who have to overcome them may be strengthened.

The first hindrance to the government of China carrying out the

purposes to recuperate the country I would notice, is the fact that the officers of the government have lost somewhat of their former *prestige* with the people. Their *prestige* has been injured by various causes. The most patent cause is their failing to discharge towards the people their proper duties as magistrates. Their salaries being low and poorly paid, while their expenses are great, many of them have received bribes, some have exacted unauthorized levies, some have winked at gambling and other infractions of the laws for the money paid by the lawless, &c., &c. This mal-administration of the laws by the officers has, of course, brought the magistracy into disrepute among the people, all of whom understand very well what are the duties of the officers of the government. These officers are commonly styled "the Fathers and Mothers of the people." This designation clearly manifests what the people expect their rulers to be. Notwithstanding that the rulers have thus lost prestige with the people, this is not so great, but that the prestige can be easily recovered by the correcting of the faulty administration. If the government correctly set about reforming the conduct of the officials, and secures the just and fair administration of the laws, the people will very soon perceive it and give the officers their due respect. This state of things, whatever it may be, cannot be as great as it was when the Emperor Kang Hi commenced his reforms. Then widespread anarchy existed, there was the prejudice in the minds of the people against the officers as those serving a newly established, and at the same time, a foreign dynasty. But these prejudices all gave way and were succeeded by a sincere respect and reverence for the magistrates, as soon as the people saw them conducting the affairs of the nation wisely and justly. And so it would be now. If the officers treat the people justly and wisely, the rulers would soon secure to themselves all due respect, and to the laws a proper obedience.

The second hindrance to the carrying out these plans of recuperation by the government is the fact, that in many things the treaties with western nations hamper the government. The government is not at liberty to impose duties in exports and imports according to its own opinion as to what would be but for the interest of the country. It has no longer the control of the carrying trade on its own coasts and rivers. But though these things prevent the government from increasing its revenue from these sources, yet, in the wise exercise of the power which remains to it, of levying duties on internal transit of imports, the government has still the power of raising revenue from this lawful exercise of its sovereign power among its own people. And, in whatever other way the government

may feel itself hampered by the existing treaties with western nations, there are none of these obligations that offer any insuperable difficulties in carrying out wise and efficient measures for the recuperation of this great nation. It may require the exercise of a wise and prudent statesmanship to avoid getting into entanglements, or encroaching on treaty stipulations; but prudence and wisdom can avoid all such difficulties, and carry out wise and efficient reforms and changes which are necessary for the recuperation of the country in its manufacturing, producing and commercial interest.

But the greatest and most serious hindrance to the recuperation of China in all that concerns her welfare and prosperity in her moral, educational, administrative, manufacturing, mining and commercial interests, is the use of opium by her people and officers. In referring to this subject, which has been so long discussed, I do not intend to dwell *particularly* upon the financial and commercial interests which are connected with it, great and wide extending as these may be. There is another view of it which, in my opinion, shows the greatness of the evils of the use of opium much more terribly. In order to clearly state the evils of the use of opium, as hindering the recuperation of the country, I must refer somewhat to the quantity which is imported into the country and the quantity which is native grown. In this connection I must also incidentally refer to the money value of the drug which is consumed, in order that political economists may for themselves form an opinion in regard to the financial and commercial importance of such a consumption of the drug.

The Inspector General of Imperial Maritime Customs, in a valuable publication, "II. Special Series; No. 4. Opium. Shanghai, 1881," states the quantity of foreign opium imported into China, in round numbers, to be 100,000 chests of 100 catties to each chest, or in English pounds, 13,333,333 lbs. In the absence of reliable statistics he estimates the native-grown opium to be equal to that imported. So that the whole consumption of crude opium is given by this reliable authority as 26,666,666 lbs. He states the cost of this whole amount to the consumers to be £25,000,000, which converted into dollars may be stated to be \$120,000,000. Taking into account the low rate of wages in China, and the value of money in comparison with the rate of wages in England, and the value of money there, £25,000,000 in China would more than represent £50,000,000 in England, for the *rate of interest* in China is double of what it is in England, and the *rate of wages* in England is more than double of what they are in China. It also can be stated, as helping to an opinion of the commercial importance of the consumption of opium, that the whole of the export trade of China is given by a reliable authority for 1879 at

\$100,000,000. So that the whole amount of opium consumed exceeds by \$20,000,000 the value of the whole of the exports from China to all other countries. Another statement may be made in this connection, it is this, that of the sum thus expended for opium by the Chinese people, more than \$60,000,000 goes in payment of the opium imported from other countries, i.e. more than £12,500,000.

It is readily admitted by all, that the drinking habits of the lower classes in England and the U.S.A. greatly hinder the elevation and improvement of those classes. But the effect of spending so much money for drinks would be much more injurious to them if the rates of wages were a great deal lower. But in China it is well known that the rate of wages is but little above what is necessary for the most economical living. Hence a great deal of what is expended for opium in China is taken from purchasing nutritive food. It is clear to all that in a country, where money is scarce, and wages are low, that the people can take few imports from other countries except such as are paid for by its exports. It follows then when more than *sixty millions* of dollars (which is more than half of the value of all the exports from this country) are expended for opium *imported* into this country from abroad, it takes just *that much of the means*, the country has with which to purchase other kinds of imports from other lands.

This much I write, incidentally, on the financial and commercial aspects of the use of opium. I have said that the great hindrance which the use of opium to the recuperation of the country is entirely different from the injury which it is financially and commercially. It is the injury which the use of opium is to *the people* and the *officers themselves* in their industrial and officials duties, that I wish to present at this time. One effect of the use of opium is to enervate the body and mind of those who use it in any quantity. Its use leads to habits of indolence and destroys the energy and forethought of those who indulge in it. While those who are under the direction and control of others may go through the routine of work or duties devolving upon them in their position, they do their work very listlessly and require to be constantly spurred up to it by others. There is no tendency in them to devise new measures or to more *vigorous* carrying out of well matured plans. And there comes, with the prolonged use and the increased consumption of opium, a weakening of the mental powers, and of the moral faculties. Hence, in every employment requiring a vigorous exercise of the mental powers the opium smoker must necessarily soon take a subordinate position. Hence the use of opium is most destructive in the departments that are most required for recuperating the whole body of the nation. Its use is injurious

in the highest branches of manufactures and to the best success in commercial transactions. But it is in official life that the most pestiferous influence of the use of opium is felt. Its evil influence is widely felt in the *present* generation of officials, and it is also felt most disastrously on the prospect of a supply of an efficient and trustworthy officers in the future. There are no reliable data from which we can ascertain the proportion of opium smokers among these who are in official life. The statements of observers agree that the proportion *very great* as compared with other classes of the population. The statements generally agree that a greater proportion of the subordinates smoke than of the higher officials. A very common statement is that one-half of the subordinates in most of the yaméns smoke opium. Some have given the estimate that of the higher officers two-tenths smoke. Some say not so many, say one tenth. It is in the knowledge of the writer that of the *five* Governors-General that have been in that office in the province in which he resides *three* of them are commonly reported to be smokers. I do not at all consider that this is the general *proportion* among high officials; but mention it as a matter of common report in connection with one high office. It is a common report among the people that a greater proportion of military officers smoke than do those of the civil service. It is very easy to account for so few of the highest officers smoking, if it is accepted that only one-fourth or one-tenth of them smoke. When they were young men, the use of the opium pipe was not so general as it is *now* among the young officers. Again it is most natural in the principle of the survival of the fittest, that the non-smokers should outrun the smokers in the race for the high offices in the government. It is also a fact to be recorded that the officers who have in a measure, recovered the country from its lowest state of decay were *not* opium smokers, as the late distinguished ministers, Wen-siang, Tsung-kwoh-fan, and the present high ministers Li-hung-chang, Tso-chung-tang, Tsung-ki-tséh. But what is the out-look for able ministers to take their places in the administration of the government when it is estimated now that one-half of the junior officers are addicted to the pipe?

But the prevalence of the habit among those who have entered on their official life is not the only dark cloud that darkens the horizon of the future of the country. A most distressing and destructive evidence of the blighting influence of the use of opium remains to be indicated. In every old established country there are certain families who have long maintained an influential position by their talents and education; and from whose sons there have been a

continued succession entering upon official positions. China is no exception to this rule. In every city and community there are families who have a reputation of this kind. It is the privilege of the writer to number families with this reputation among his acquaintances. They have among their ancestors those who have obtained the first, second, third and fourth literary degrees; who have therefore been enrolled among the local gentry for several successive generations. Some of them have held official positions some of high rank, and more of the lower rank. What is now the state of the younger male members of these families? Many of them have formed the habit of smoking opium, and very few of them have the application and energy which are necessary even to obtain the first literary degree by attending the examinations. Some of them have purchased a nominal degree, or a button to support appearances among their neighbors. Of course there is little prospect of any more of the family attaining to high official positions. The government can no longer look to these families to furnish a supply of the officers who are needed in its administration. It is also considered by some of the literary class that there is a *deterioration* in the character of the work done at the literary examinations; and that hence there has been a lowering of the standard which is necessary to attain literary degrees. This latter result must necessarily follow the former. For as the number that may obtain the degree is fixed, if there is deterioration in the quality of essays submitted to the judges, the standard for admission to the degree must be lowered—as the *presented number* of candidates is passed at all the various provincial and departmental examinations, various causes may, and no doubt have, an influence in the deterioration of the literary attainments of those who attend the examinations. It is safe to express the opinion that the use of opium by many of the young men who attend the examinations, and by those of the families which formerly sent its members to the examination, is *one* great cause of the deterioration in the attainments of those who attend the examinations.

But we have not yet mentioned all the baleful influence of the use of opium on the prosperity of China. It is true that the court life of the reigning family in China is very imperfectly known. And I will refrain from saying a word that would injure the reputation of any one of the Imperial family. But common fame, with a general concurrence that justifies the conclusion that the statement is true, says that the late Emperor Hien Fung smoked opium. It is also true that it is stated that he indulged in other vices which contributed to his enervation, so that he was entirely unfitted for the

administration of the laborious duties devolving upon him as the ruler of this great empire. While we may not say that opium smoking was the *sole* cause of his inability, yet it may be safely assumed, from what we know are its effects upon mankind, that it was the most deleterious in its effects. As the empire was very nearly lost to this dynasty during his reign, by reason of unwise administration both of its internal and foreign policy—the near *fall* of the dynasty was more or less *directly* affected by the use of opium by the reigning emperor.

I have thus enlarged on this point, because I consider it by far the greatest of all the hindrances in the way of the recuperation of this great nation. It is a greater hindrance to such recuperation than all other causes of every kind combined. Indeed unless there can be some stay to the use of opium by the governing classes in China, I see no reasonable ground to hope for its effectual recuperation. The country may now and again, under some able prime minister, supported and assisted by some other high officers, put on the appearance of some recuperation. But it will only be temporary. So long as the use of opium extends among the governing classes there is a worm eating at the very root of its prosperity.

The serious nature of the injury to the country of the use of opium by the officers of the government may be illustrated by a comparison. It is quite common to say that the use of opium by the Chinese is no more injurious to this country than the use of fermented and distilled drinks by the English is to England. Those who make this remark overlook entirely the matter which I have presented in the above paragraph. When this remark is made it is supposed that opium is principally used in China by the same classes that use intoxicating drinks in England. But I will try and present a case in which the circumstances would be the same in the two countries. Suppose that in England half, or nearly half, of all the subordinate officials were habitual drunkards, that one-fifth, or one-tenth, of all the high officers in the government, both civil and military, were habitual drunkards, then what would be considered the evils of drunkenness? But continue the supposition. Suppose that most of the young men of the nobility and of the gentry, to whom the nation looks for a supply of men to be civil and military officers, have become the victims of the intoxicating cup, thus leaving little hope of a supply of officers from this source of supply. And yet farther that the evil had entered the precincts of the Royal House. In such a state of the country what would be the prospects of England? Could her present prosperity continue? No, indeed, every one, who has read the history of other nations would say the day of her decay is come,

unless there is a reformation in her drinking usages, and the governing classes give up these destructive habits. If such a state of things in a state of prosperity *would bring* decay, how hopeless would it be to expect recuperation from a state of decay when such habits existed. In my opinion, the great hindrances to the recuperation of China, is the *use of opium* by its governing classes. Any successful attempt at recuperation must therefore begin in the discontinuance of its use by these classes. The hopeful thing in this matter then is, that nothing in her relations to others in any way hinders her *at once* setting about reforming this state of things. It is a matter of internal policy entirely. It is a course which all will encourage her to pursue. It is a policy which the government has *already* commenced. Let the edicts which have been issued from the throne within the last few years forbidding all officers from smoking opium be carried out. Let those who refuse to comply with the Emperor's orders be promptly, and without fail, dismissed. Let the regulations which were established against opium-shops and smoking by the late Governor-general of the Two Kiang Provinces, at Nanking, be established and inflexibly enforced in all parts of the empire, and the thing is accomplished. Let the government enforce its law rigidly against the growth of opium in any and every part of China, and England, with a feeling of loyalty to that which is right, which characterized this great nation, will *willingly give up* the growth of opium in India for the supply of China.

The question recurs Will the Chinese officers enter upon this work of the recuperation of their native land? It is a question for them to answer. I have pointed out the line of progress. I have made it clear it must begin in rigidly carrying out the edicts of their own emperor against the use of opium by the officers. Unless they do this all other efforts in the way of recuperation will only be *partially* successful. To this work they are called by all that is good and great in the history of their country. To this they are stimulated by the glorious and marvellous recuperation of the country under the vigorous rule of their illustrious Emperor Kang Hi. The circumstances are all favorable. All the nations of the earth would rejoice to see this nation enter upon a course of recuperation and national prosperity. All her friends are watching for the signs of progress and will rejoice to see them. The writer commends these considerations to the careful consideration of the officers of this great people, in the best hopes that he may be permitted soon to see them enter upon the course of progress which will bring the highest prosperity to the nation in all its great interests.

IN MEMORIAM.

REV. JASPER SCUDDER McILVAINE.

BY REV. JOHN MURRAY.

HOW often are strong and useful men taken away in the midst of their days. The cause of Truth, under their wisdom, experience and example, would abundantly prosper,—but whose early removal seems to be an irreparable loss. Such are the thoughts of man, but God would teach us, “Not by might, nor by power, but by my Spirit.” The servant knows not the mind of his master, nor the soldier the intent of the officer’s command, and shall we be less faithful in the army service of our great King? A tear of sympathy, a word in remembrance, and we press on in the conflict, endeavoring, if possible, to follow our brother, who has gone up higher.

Jasper Scudder McIlvaine, was born May 21st, 1844, in Ewing Mercer Co., New Jersey, U.S.A., and died February 2nd, 1881, in Tsinan-fu, Shantung, China. In his 37th year, in the strength of his manhood, he fell at his post of duty on the field of battle, and there his body lies buried to await the great Resurrection Day.

He was the son of Wm. R. and C. S. McIlvaine, of Trenton, New Jersey. His direct ancestor on the father’s side, William McIlvaine, M.D., was the *first* elder in the *first* Presbyterian Church of Philadelphia, and his ancestors on the mother’s side were among the founders of the old Church of Ewing in 1712.

Sprung of a godly race, is it any wonder that we afterwards find him in the ranks of the Presbyterian ministry, inheriting the sterling qualities of his father, the late Judge McIlvaine, and showing the influence of a mother’s prayers and loving counsel. Early in life he gave promise of rare spiritual and intellectual power. At the age of fifteen, under the ministry of Rev. Prentiss De Veuve, he made a public profession of his faith in Christ, the sincerity of which was clearly proved by a life of faith and good works. The next year, 1860, he entered the Sophomore class of Princeton College, having already made a good preparation in the high schools of Trenton and Lawrenceville. He was a faithful, conscientious student. He strove for the mastery of the subject rather than for mere position in class, but, as may be anticipated, he gained both. Rev. J. S. Stewart, then a tutor in college, says, “He was a young man of lovely character and great promise. From the first he led his class in scholarship and graduated with the highest honor.” We have been favored with an extract from a memorial sermon by the Rev. D. R. Foster,

his intimate friend in college and seminary, from which we quote the following lines:—"Another of slight and delicate figure, one of the youngest in our class, showed himself thoroughly grounded in the elements and well balanced in all his studies. He never seemed to be trying to out-do another; no one ever heard him exult over a fellow student, no one ever thought he was superficial, but that his researches were deep and conscientious, so very quiet was his success, and his power so much that of repose. He was always forehanded; I never knew him late at chapel, or obliged to run to his class, or pushed in his preparation of a lesson, or cramming for an examination. He was rarely, if ever, absent from one of the six evening prayer meetings that were held every week, or from the one held by a few students in his part of the college every morning. He was active and zealous in every ordinary Christian work among college students. Besides, he was one of the few who met after every sermon was preached in the college chapel, to pray for God's blessing upon the Word, and especially upon their souls for whose salvation the little company of praying hearts were laboring. He lived to see them all converted: whatever he did he never forgot his daily work for the class room, and the early prophecies of his course, that he would graduate at the head of his class, became history, whose justice no jealous rival ever questioned. Such an one was Jasper Scudder McIlvaine, while in college." He must have early thought of the ministry. His brother, in a private letter, writes: "I remember well the place, where he told me his decision in forceful language that he *must* preach the Gospel." This was the summer after entering college.

His plans were delayed for a year or so after graduation by "a great weakness of the eyes," but in the fall of 1865 he entered the Theological Seminary of Princeton. "The pious spirit," says this college friend, "that led him to seek preparation for the Gospel ministry went on deepening and expanding and increasing during his studies in the school of the Prophets. He thought much of going to the heathen, and his heart grew warmer toward them, as he considered their benighted situation. Of all the unevangelized lands, China won the first place in his heart." At the close of his seminary course, he refused two good positions as Teacher, having fully determined to go as a missionary to China.

He was ordained as an Evangelist, May 13th, 1868, by the Presbytery of New Brunswick, and in the Autumn of the same year he arrived in Peking. He began the study of the language at once, and gave his undivided attention to it. He grappled with it as with an enemy that must be overcome, for it stood in his way of preaching

the Gospel. As might be expected, with such ability, and with such assiduous application, he soon mastered the first elements, and without delay put them in practice, and very soon began preaching as he had opportunity and ability.

As soon as he felt himself qualified for real missionary work, the old spirit of zeal for preaching returned with redoubled force. He felt that Peking, with its already established force of missionary workers, was not the place for him. He would go to the "regions beyond." His mind was far-reaching. He worked not merely for the few around him, but for the Province or the Empire. Tsi-nan fu, capital of Shantung, was then unoccupied by Protestant missionaries. It was an important city in an important Province and must be occupied. He moved there in the first months of 1871, rented a room in an inn, and began telling the story of the cross. In regard to this important step, Dr. Ellinwood writes: "Some ten years ago, unattended save by one Chinese helper, he struck out into the interior, even against the remonstrances of his brethren, and at a time when it was considered hazardous to take such a step. He then laid the foundation of what is already one of the most promising stations in North China, situated in the center and capital of perhaps the most important province of the empire in an intellectual and moral point of view."

Mr. McIlvaine's great aim was to wear away the prejudice and win the heart of the Chinese. In order to accomplish this end, he, as far as possible, adopted the native style of dress and living, and in other ways adapted himself to the circumstances in which he was voluntarily placed. These principles were sometimes carried too far—and his health and strength probably suffered by it, but we must still admire the spirit of self-sacrifice in the man, who holding such views, so conscientiously carried them out in practice. His style of living was that of the common citizen or teacher. He was plain in his dress and diet, and his dwelling was unadorned, save by an expensive Chinese and foreign library. While he did sometimes sit down to a feast, he more frequently took his simple meal alone or in company with the native helper, or some other friend who might be in at the time. He was generous to the last degree, and denied himself to give to others. Although he lived so simply, his salary and even more was spent on the field of labor. He bore many items of expense for which an ample allowance is made by the mission, *e.g.* I never knew him to charge the mission for travel on his preaching tours.

In China, as at home, he was a hard student, seeking to excel in everything he undertook. Even after he had acquired a good knowledge of the language and the power to use it, he still kept up his

Chinese studies, adding to his vocabulary, and taking notes of every idiom, one result of which was the publication of an elementary grammar of the spoken language of North China, which has been favorably noticed. He also devoted considerable attention to Chinese history and ethnology. In the later years of his life he rather gave up these studies as taking up too much of his time and strength from preaching. Some of his "Researches" were published while others were left in MSS. One small volume, in Chinese character, supposed to be complete, will be published according to his dying request. He was deeply interested in the Mohammedans, and wrote a treatise for them to show the superiority of the Christian over the Mohammedan faith. He spent much time upon this, revising it several times. It may be interesting to know that the entire work from the first was by his own hand written in the Chinese character. He never wrote a line of it in English, that I know of, not even an outline. He also studied some of the best works on medicine, both native and foreign, and within a certain range was quite successful in the treatment of common diseases. Nor were his studies confined to the Chinese. His Greek Testament and Hebrew Bible and dictionaries were always within reach, if not on his study table. When at home, and not specially interrupted, he would read a few verses every day, choosing a very early hour for such studies. I have often heard him say that one of the defects of our Theological Institutions was a neglect of the English Bible, not to speak of the original languages. The Church, he said, should not presume that students of Theology are all well acquainted with their Bibles. He himself studied the Bible a great deal. He seemed to always have some text or doctrine under consideration. In leading our English prayer meetings he would often give us the benefit of much thought, when we knew he had no time for special preparation; but it would afterwards appear that he had been studying the subject for a month or more on some preaching tour. His studies, sometimes purely speculative (and as such not so happy in results,) were often intensely practical. He was always planning for the welfare of the mission. One of his last projects was what to do for the education and after support of a poor Christian boy who was rapidly going blind. But all his studies and plans, however dear to his natural heart, were made subordinate to the one great work of his life, viz., preaching. *Salvation was his theme.* To preach Christ, and him crucified, was his ambition and his heart's desire. For this he came to China. For this, he denied himself; for this he labored hard and long and seemed never weary. He told the simple story of the Cross. He found it sufficient for all his purposes. His message was delivered in plain

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forcible words, without much embellishment, certainly without compromise. He loved the Chinese, quoted their own Classics, and adapted himself in many ways, but in the land of Confucius he was not ashamed of Christ and the Bible. He worked hard to extend the knowledge of the truth. He preached to the heathen wherever and whenever he could, in city chapel, or at country markets, or by the roadside as he went from place to place. He prepared tracts for the people, brief statements of Bible truth, which, with the Scriptures, in whole or in part, he scattered far and wide.

Another plan for the extension of the truth was the instruction of the Christians and others, who regularly attended for this object. He carefully prepared for all these exercises, as his manuscripts abundantly testify, perhaps he prepared too much. He fed the young Christians with strong meat, and plenty of it. Though he considered Tsin-an fu as the center and base of his operations, yet his work was by no means confined to it. He frequently made long tours into the surrounding country, and in some places sold a large number of religious books and portions of the Scriptures. As soon as he had two colleagues to help him, and long before the writer was of any practical use, he planned to go farther into the interior and unoccupied ground. He said, while one man is rather helpless, two are strong and sufficient, and a third will do no more real work than two could or would do. Various things prevented his going to Sining fu, capital of Shensi, but in January, 1877, he went to Tsi-ning-chow, an important business center on the Grand Canal, 125 miles south of Tsi-nan fu. Here he opened a preaching chapel, and meeting with a good reception, he afterwards moved most of his things, and it has since been considered an out station of the mission. But he never lost his interest in Tsi-nan fu. Every few months he passed between the two cities, and was never absent from the great fair held every Spring in the south suburb. He made many fruitless attempts to purchase property on the main street for a preaching chapel. The few places that were offered were far beyond the funds at the disposal of the mission. But, a place having been found to his great satisfaction, the noble hearted man generously paid the sum of \$5,000, towards its purchase and deeded it to the "Presbyterian Church in Tsi-nan-fu." The business was barely finished, when he was called to die. It is one of the strange events in God's providence that such a man, so consecrated, so eager and so able should not be permitted to enter this new and extended field of usefulness.

In the Spring of 1878, he attended the meeting of Synod, at Hangchow. Here his public spirited mind spoke and wrote in favor

of the Anti-opium movement. This was only one occasion on which he pressed the subject before the public. He felt keenly the stigma of reproach connected with the opium trade and did what he could to cleanse his hands. He considered the church as one, if the nations are not, and argued that every lover of Christian Faith and Morality, whether English, American or Chinese, should raise his voice and his prayer against the accursed thing until it was cast out.

During the years of famine, as might be expected, we find him among the land of disinterested workers. Before the famine was really known to the outside world, he gave freely of his time and money to the half starved creatures at his own door. When the famine in other parts of Shantung was at its worst over 10,000 refugees were in Tsi-nan fu. He labored in body and in mind for their relief. When really sick himself, he planned for the dying around him. He also assisted for a short time in the distribution among the famine sufferers of Shansi.

McIlvaine loved others, but not himself. He cared little for his own comforts, but thought hard for others. He restrained his body to give freer scope to the spirit, forgetting, it would seem, how dependant the one is upon the other. More than once, his health was seriously impaired, and he was obliged to seek rest and change. After his first year alone in Tsi-nan fu, he returned to America for a year. While at Peking and afterwards at Tsi-ning-chow, he was troubled with a weakness of the lungs. But he rallied each time and worked on hard as ever. The strong man however could not thus always labor. His resting time came at last, but when least expected. He had been stronger in body, and happier in spirit than for years, and was engaged in active missionary work when his last sickness was making its inroads upon his strength and usefulness. Though young in years, it was a fitting time to close his life on earth. A few months before he had visited his brethren in Peking at the meeting of the Presbytery, where he again pressed the claims of the Anti-opium question, and strongly opposed "foot binding" in the native church as a direct violation of the spirit of the Sixth Commandment. He then visited again his work, Tsi-ning-chow, and returning, completed the bargain and purchase of the property referred to above. This being done, he went out in the country and fulfilled his promise to baptize a man, a literary graduate, and his two children. This was his last work for the church on earth. The crowning act of a noble life.

On his return from the country, we noticed he had taken cold and was quite hoarse, but we had seen him look very much worse,

and knowing that he was in better health and spirits than usual we were not in the least alarmed. The next day he was, with difficulty, persuaded to accept of the kind hospitality of Dr. Hunter. Every attention possible was shown him. He seemed to be better on Sunday. Up to this time he had not taken to his bed, but was very warmly dressed, for the weather was cold. On Tuesday, he grew rapidly worse and worse. Early Wednesday morning, we first knew he could not be with us long. Pneumonia, with a previously diseased lung, was doing its work quickly. He was perfectly conscious to the last, when he could not speak he wrote freely with a pencil, expressing his wants and wishes and his faith and hope. *Twice* he wrote the words "Lord Jesus, I trust thy promises." And again, "Lord Jesus, receive my spirit." He sent written messages to his mother, brother, and others at home, mentioning each one by name. He remembered class-mates, and fellow-laborers in other stations; when he could no longer speak or write, he recognized persons and attentions and signified quite near the end that the Lord was with him. He passed quietly away without a fear, and as one falls asleep when weary, so his head dropt on the pillow as his spirit took its flight. It must be considered one of the "tender mercies" of the Lord, that Mr. McIlvaine, living the life he did, surrounded by so few home comforts, should come at last to die in the midst of his friends with loving hands to hold his head and receive his parting words. We can not mourn except for friends far away, and because another strong man in Israel has fallen, may the Lord be very gracious to his people, comfort those who mourn, and raise up other faithful and devoted men—Heralds of Peace and Mercy.

THE DECREE OF B.C. 403.—A HISTORICAL ESSAY ABOUT THE FIRST ENTRY IN THE "CHINESE NATIONAL ANNALS."

BY REV. CH. PITON.

資治通鑑綱目

IN opening the first volume of the "National Annals of China," that most remarkable production of Sze-ma Kwang, that which at first strikes the reader most, is its seemingly abnormal starting point. It begins not, as one would have expected it would, with Fuh-hi, the reputed founder of the Chinese state, neither does it commence with the time of Hwang-ti, with whom Sze-ma Kwang's glorious ancestor and predecessor in the field of historiography, Sze-

ma Ts'ien, had begun his Sze-ki, neither does it begin with the times of Yao and Shun, as did Confucius with his investigations into the antiquity. It does not even start with the beginning of a new dynasty or with the accession to the throne of a new sovereign, but with the last year but one, of one of the later sovereigns of the Chow dynasty, i.e. the 23rd year of the reign of the Emperor Wei-lih 威列王, which corresponds with the year b.c. 403.

Its first entry runs as follows:—"An imperial decree raised the three great officers of Tsin 晉, Wei-sze 魏斯, Chao-tsih 趙籍 and Han-k'ien 韓虔 to the rank of feudal princes 諸侯."

At first sight this decree seems to be a most unoffensive one; but in fact it caused the Chinese historiographers to raise a unanimous clamour over the impropriety of this act, while Sze-ma Kwang saw in it an act of paramount importance, and a turning point in the destinies of the then reigning House of Chow. According to his view, that House had been declining for the last three centuries, still there was a hope left of its being able to rally again; but now that this unheard-of decree had been issued, its ultimate fate was sealed, and in the historiographer's eyes it offered a most appropriate starting point for his work.

Originally Sze-ma Kwang intended only to write the Annals of Ts'in 秦 dynasty (n.c. 255-207). In order to explain the accession of that House to the imperial throne, he very rightly considered it necessary to let its Annals be preceded by those of the one and half last centuries of its predecessor on the throne of China. This was the more necessary as the decline of the House of Chow had been going hand in hand with the rise of the principality of Ts'in. On the completion of his work, Sze-ma Kwang presented it to the Emperor Ying Tsung 英宗 (A.D. 1064-1067) who was so much pleased with it, that he encouraged its author to enlarge it to such an extent as to constitute a general history of the Empire. He acceded gladly to his imperial master's suggestion and after nineteen years of strenuous labour, his work was finished and given the title of Tsze-chi-t'ung-kien 資治通鑑. As Sze-ma Kwang was living during the reign of the Sung dynasty, his history could of course only extend to the period of the rise of that House A.D. 969, but since that time, it has been made to reach, by different supplementary sections 繢編 as far as the rise of the present ruling House, while another additional part 前編, carried it as far back as the time of Fuh-hi. All these different sections were then combined together, a great deal of explanatory and critical matter, which had appeared from time to time, was incorporated with the text, and the whole published as a single work

under the title given at the head of this essay. So the originally modest undertaking of Sze-ma Kwang resulted in the production of a literary monument which will ever honour the nation which brought it forth.

But while Sze-ma Kwang, on the Emperor's suggestion, had conducted his work as far in advance as the rules of the empire allowed to do, *i.e.* to the rise of the reigning dynasty, he did not lead it further back than he had originally done; so his starting point remained the same and so it comes that the 正編 of the "National Annals" begin till now with the imperial decree of B.C. 403.

To understand the importance of that decree, it will be useful to consider the state of China at that epoch: the first volume of the "Annals" (正編) opens with an enumeration of the larger of the feudal states into which the Chinese Empire was then divided. It reckons 8 of them, 5 being old ones and 3 new ones.

The older states are: 1. Ts'in 秦, 2. Tsin 晉, 3. Ts'i 齊, 4. Ts'u 楚, 5. Yen 燕.

The new ones, that is those which came in existence by the decree of B.C. 403, are: 1. Wei 魏, 2. Chao 趙 and 3. Han 韓.

Besides these there were still existing some others as: 1. Chêng 鄭, 2. Lu 魯, 3. Wei 衛, 4. Sung 宋, 5. Yüeh 越.

Though the Annals considered them not worth mentioning together with the above eight ones, and in fact they were then playing only a secondary rôle in the long series of struggles which were then going on between the feudatories of the Empire, still it is good to mention them, at least pro-memo.

If we draw then a comparison between the political appearance of the Empire during the Ch'un-ts'ui period, as delineated on Dr. Chalmer's map (in Dr. Legge's Classics, Vol. V.), and that which it had B.C. 403, we ascertain the following modifications:

1. The state of Wu 吳 had been conquered (B.C. 403) by that of Yüeh, which may then have reached with its northern limits to the North of the Yang-tsze.
2. The state of Chu 鄒 had been annexed by that of Lu, at some period before B.C. 487.
3. The state of Ki 紀 had been absorbed by that of Ts'i B.C. 692.
4. The states of Ch'en 陳 and Ts'ai 蔡 had been conquered by that of Ts'u, the first B.C. 478, the second B.C. 446.
5. The states of K'i 杞 and that of Kin 蔡 had equally been absorbed by that of Ts'u, the former B.C. 444, the latter B.C. 431. Accordingly Ts'u must at that time have stretched between Sung and Lu on one side and Yüeh on the other, as far N.E. as to have reached the borders of Ts'i.

6. The state of Hing 邢 had been extinguished by that of Wei 衛 b.c. 641.

7. The state of Ts'ao 曹 had been conquered by that of Sung b.c. 488.

8. But by far the most important modifications had happened with the state of Tsin, within which had grown up the three new states to which the decree of b.c. 403 had given legal existence.

The state of Tsin had been given in fief, by the Emperor Ch'êng 成王 to his younger brother Shuh-yü 叔虞 (v. Mayers' Manual 616*) so that its lords were related to the imperial house. But the lords of Tsin shared not only the imperial surname (Ki 姬), but seem, in later times, to have shared also the same incapacity with the sluggards who then occupied the throne of Wu-wang. The results also were the same. While the great feudatories of the Empire, incited by the idleness of their suzerains, encroached more and more on the imperial prerogatives, so the ministers of the vassal states, encouraged by the imbecility of their lords, arrogated to themselves more and more their authority. This had especially been the case in the states of Lu, Ts'i and Tsin. In the 5th century before the vulgar era we find in this latter state not less than six powerful families, each of which ruled independently over a tract of territory forming in the one vassal state of Tsin as many *imperia in imperio*. The names of these families were: Chi 智, Chao 趙, Han 韓, Wei 魏, Fan 范 and Chung-hing 中行. b.c. 458 the former four united to exterminate the latter two, and divided their territory among themselves, and five years later Chao, Han and Wei allied themselves again to get rid of the house of Chi, then headed by one Chi-pêh 智伯, when again they aggrandized their own territory by appropriating themselves the spoils of the vanquished b.c. 453.

Half a century later, b.c. 403, we find the three remaining families of Chao, Han and Wei omnipotent in the state of Tsin, though the descendants of Shuh-yü continued to have nominal existence as marquises of Tsin for some years longer.† Of their once vast patrimony all that had been left to them was not more than the two cities, of Kiang 梁 and K'uuih-yuh 曲沃 (both in the south of the present P'ing-yang fu, Shansi), all the rest had passed into the possession of the three families 三家. For half a century the latter had ruled their respective territories quite as independently as the other feudal princes,

* In this article Mr. Mayers ought to have added that the son of Shuh-yü changed the name of the fief which he had inherited from his father, from T'ang into Tsin, so that Shuh-yü was virtually the founder of Tsin.

† With this remark Dr. Legge concludes his notes to the Ch'un-ts'ui and Tso-chuen, only he commits there the mistake to let the marquises of Tsin be descendants of K'ang-shuh instead of Shuh-yü.

and the decree of B.C. 403, which raised them to the rank of feudatories of the imperial crown, did therefore not change the actual state of things. Still there was involved the most important principle of legitimacy. The emperor sanctioned by his decree the spoliation of a legitimate ruler, who was even related to the imperial house, by his unscrupulous officers. It was this attempt at the principle of legitimacy which made the historiographers raise their complaints. To understand them better let us hear Sze-ma Kwang's explanations anent that decree :—

" If one is called to occupying the throne of the Son of Heaven, nothing is more to be taken care of than the rules of propriety 禮 ; among these rules, the most important is to make the proper distinctions of duties 分 ; regarding such distinctions, nothing is more essential than to preserve the proper appellations 名 .

What is meant by the rules of propriety ? The principles of government 綱 紀 . What is meant by proper distinctions of duties ? That between the duties of sovereign and subjects 君 臣 . What is meant by proper appellations ? Those of minister of state 公 , vassal Princes 候 , Directors of Boards 師 and great officers 大夫 .

Now on the whole extent of territory between the four seas, the multitude of people is governed by one single man. Though he were possessed of superhuman energy and wisdom, still he could not himself run to and fro to fulfill his duties. So he must necessarily resort to the rules of propriety in order to enact the principles of government.

For that reason the Son of Heaven controls the three ministers of state, while the latter take the lead of the vassal Princes, who in their turn superintend the Directors of boards and the great officers. Last of all, the latter administer the people. By means of that hierarchical scale, the distinction of duties between sovereign and subjects are quite as solidly established as heaven and earth. High and low protect themselves mutually and the state can be governed in peace.

Still the rules of propriety can only be worked out by sticking to the proper appellations 名 and be brought to view by using the signs distinctive of rank 器 . If the proper appellation is used in calling men to office, and the proper signs of rank are conferred so as to distinguish them, then high and low will appear in a bright order. But if the proper appellations and the signs of rank are ignored, how can then the rules of propriety subsist by themselves ? Though the use of a certain saddle-girth and a certain bridle-trapping may appear to be of little consequence, still Confucius sighs on account of it. (v. Dr. Legge's Tso-chuan, p. 344.) The rectifying of names may be considered to be of small importance, still Confucius declared

it to be the first thing to be done (*v. Dr. Legge's Analects*, p. 127), because all matters begin with small causes and end in great results. For that reason the sages use their foresight to bestow attention to small matters, and so to give proper attention to them, while the common people have only an eye for what is near and wait till a matter has grown large before they think of attending to it. But if one seeks to remedy evils, when still small, then less energy is necessary and the result will be greater, while if one seeks to help an evil when already grown large, then even a great effort will be of no avail.

Alas ! The rule of the house of Chow has declined, its principles of government have degenerated so much that their rules of propriety have vanished to the extent of seven or eight-tenths. Still if it could continue to exercise its sway over the empire for some hundreds of years longer, it was because the proper distinctions of duties and the proper appellations were still adhered to. But now the great officers of Tsin vilify their Lord, divide his domain, and the emperor is not only incapable of calling them to account, but he has even a liking for them, so that they can rank now with the vassal Princes. The smallest amount of proper distinction of duties and of proper appellations he has not been able to preserve and has thrown it over-board. The rules of propriety of the former Kings have vanished to such an extent !

Should somebody pretend that it was so only for the time being, because the house of Chow was then much weakened while the three houses of Tsin were very powerful, so that even if the emperor had wished to refuse their request, he would not have been able to do so,—well, I cannot concede that ! If the three houses had not been in fear of the other Princes of the empire, they would not have prayed for that decree, but simply arrogated to themselves the coveted dignity. If they had not prayed for the decree and simply elevated themselves, they would have been considered as rebels, if then there had been Princes of the stamp of Heaven 桓 (Duke of Ts'i, *v. M. M. 210*) or W'en 文 (Duke of Tsin, *v. M. M. 848*), they would not have failed to indicate the rules of propriety and justice and punished them. But now that they prayed the Son of Heaven and he allowed them their request, they lawfully became vassal Princes. Who then would have dared to punish them ? If, therefore, the three houses rank with the vassal Princes, it cannot be said that they injured the rules of propriety, it is the Son of Heaven himself who did it.

Alas ! After the relations of sovereign and subjects had been injured, it was among the Princes of the empire only a contest of cunning and violence, so that the descendants of the Sages died out,

and the population was decimated. Is that not to be deeply deplored!"

The importance of the decree of b.c. 403 can indeed scarcely be overrated. It overturned the notions of legitimacy, that sacred legacy handed down from generation to generation by the founders of the Chinese state, to make room for revolutionary principles. In fact it had for the eastern state, consequences similar to those which the constitution of 1791, extorted from the French King, had for the western state. The decree of b.c. 403 led in China to the abolition of the feudal system, as the constitution of 1791 made an end in France to the evils of autoocracy. Both royal acts were followed at first by a fearful cataclysm, in China by the horrors of the Interregnum b.c. 249-221, when "There was no "Son of Heaven" under the Heaven for 28 years" 天下無天子者廿八年; in France by the horrors of the *terreur*. Out of the chaos consequent to these terrible periods, there rose in both states a *Napoleon*, who brought order again into the infuriated elements. In China rose Ts'in She Hwang-ti, in France the Corsican Bonaparte. But both restorers overstepped their mandate and used their wonderful gifts only for the satisfaction of their own boundless ambition.

A counter-revolution followed necessarily in both countries: The tyrants were overthrown, when a new but shorter convulsion ensued; in China the Period from b.c. 206-202, the time of the contest between the Houses of Ts'u 楚 and Han 漢, in France the Period between the fall of Napoleon and the Revolution of 1830. From these convulsions emerged in the East, the state of China as it exists till now. For the designation of its form of government, our western languages seem to want the proper term, but whether we call it theocratic, autocratic, or democratic,—I think it is a little of all that—on all account its people enjoy under it, all that amount of liberty they are able to bear, in their present state of mental development. In the west the Revolution of 1830 brought forth the constitutional form of government, as the forerunner of the Republic, with the device of *Liberté, Egalité, Fraternité*.

While therefore it must readily be admitted with Sze-ma Kwaug, that the signing of the decree of b.c. 403 was a grave political mistake on the part of the Emperor Wei-lieh, that this act was quite equal to the signing of his House's renunciation to the imperial throne, on the other hand it shows certainly on the part of the Chinese historiographer, a singular want of perspicacity, if all what he finds words for, are bitter lamentations at the impropriety of the imperial act and over the evils which the said decree brought over China.

While every Frenchman, who has not sworn to the white flag of the *Roy*, though deeply deplored the fearful excesses, which culminated in the horrors of the *terreur*, still he cannot but rejoice at the salutary transformation operated by the principles of 1789 in modern society.

But Sze-ma Kwang seems not to have become aware of the good which, in China also, had resulted from the evil. We do not therefore hear him utter a single word of satisfaction at the feudal system having been superseded by the form of government which prevails till this day in China, and which has worked so beneficially during so many centuries. He seems not to have understood that if his country had continued to be parcelled out into an innumerable quantity of vassal principalities, it would never have attained that greatness which it gloried in during the reigns of the Houses of Han and T'ang and that under which he himself lived.

But the decree of b.c. 403 had not only been a impolitic act in so far as it sanctioned revolutionary ideas, it had still other consequences of a more palpable nature. Two years after its promulgation we find in the "Annals" the following entry : "Ts'in invaded Wei" 秦代魏. To this Yin K'i-sin appends the following "elucidation :" During the Ch'un-ts'in Period, Ts'in had often been engaged in war with Ts'in, but after the 14th year of Duke Siang of Lu, when Shuh-sun-p'ao led 13 states to invade Ts'in (v. Legge, Tso-chuen p. 464), there happened, till the end of the Ch'un-ts'in Period, no more warfare. Also after that Period, there occurred no important acts of hostility between them. But now, after a lapse of 200 years, Ts'in attacked again for the first time, the state of Wei."

Dr. Legge says at the above place : "With this expedition, the strife between Tsin and Ts'in came to a long intermission. The two states were about equally matched. The resources of Tsin were more fully developed, but they did not exceed those of its neighbour to such a degree as to enable it to maintain a permanent superiority over Ts'in."

Still Tsin was able to keep Ts'in in check as long as it formed one great state, as soon as it became divided into three they became an easy prey of the now more mighty neighbour. They were extinguished by it, in the following order :—Han b.c. 250, Chao b.c. 228, Wei b.c. 225.

The other more palpable consequence of the decree of b.c. 403 was therefore, that it parcelled out the one state which had hitherto proved an insuperable bulwark to the ambitious scheme of Ts'in, and it enabled the latter to attain its long cherished aim. In a second article I intend to show the way by which it achieved that work.



FACILITIES FOR ITINERATION IN CANTON.

BY REV. B. C. HENRY.

CANTON, as the scene of the first Protestant Missions to China, will ever hold a prominent place in the history of the Christian Church in the Far East. Its importance from a commercial, from a political, and from a literary point of view, its great population and the accessibility of the people, together with its situation with respect to the surrounding country, make it one of the most promising and influential centres of mission work in the whole Empire. The city itself is a wonderful field for work and might easily absorb the energies of many times the number of missionaries now in the whole province and yet come far short of exhausting the possibilities of the field or improving to the utmost the opportunities presented. The vast population, numbering probably not less than 1,500,000, is daily augmented by the thousands that come in from all sides on business and pleasure. The city presents the appearance of a great hive, its narrow streets thronged with busy multitudes passing incessantly to and fro intent upon their various callings. They crowd and push and jostle each other, but are seldom noisy and seldom quarrel. On the principal thoroughfares in different parts of the city are sixteen chapels, belonging to the various missions, open for daily service. In these chapels, besides the missionaries who give special attention to this work, the best native talent available is used to present the truths of Christianity in the clearest and most persuasive manner to the thousands who gather in from day to day. This daily preaching in the chapels is a prominent feature in the work in Canton and is rightly considered one of the most efficient means of proclaiming the Gospel to the people. Almost every day the audience in each chapel will reach the number of several hundreds, while in some it not infrequently happens that as many as seven and eight hundred come in. The audiences change continually and a great proportion of those who attend are people from the country, who hear the Word and depart, carrying the message they have heard to distant parts of the province. The practical results of actual itineration are thus often attained by preaching to the people who come to these daily services. Besides these chapels there are between twenty and thirty schools for boys and girls in the city, and scores more of such schools could be opened in the more populous neighborhoods and filled with pupils. In the city there are resident a large number of Hakkas who afford special opportunities to those who have acquired their dialect and wish to work for them. There is also a population of nearly 100,000

mandarin speaking people, consisting of Manchus, Bannermen, and people from the northern provinces. These present a most interesting field for those who have facility in using the court dialect. Besides these are the boat people to the number of nearly 200,000, among whom as yet, no organized work has been begun.

I have mentioned these things to show the immense work to be done in the city itself; the vast opportunities that lie at the very doors of the missionaries resident in Canton. In the past when the country was in a measure closed, and the people hostile, the labors of the missionaries were confined chiefly to the city, where they found more than ample scope for the full employment of all their energies, and laid the foundations of a solid and abiding work. In later years the disposition, or at least the attitude, of the people has greatly changed, and the missionary with proper caution, can now travel unmolested from end to end of the province. With this change in the disposition of the people has come a corresponding change in the direction and mode of work. From Canton as a centre the lines of work have radiated to near and distant places, until nearly eighty outstations in various parts of the province have been opened which are gradually becoming important centres of light and influence. It is with this phase of the work that we are especially concerned at present, and it is our wish to set forth, imperfectly though it may be, the wonderful facilities for carrying it on afforded by the conformation of the land and the means of travel in various directions. To avoid any misunderstanding, it may be well at the outset to state, that in speaking of Canton, I refer only to the central portion of the province drained by the great system of rivers which converge toward the provincial city, and not to the extreme eastern or western portions, which are separated from the central part by mountains and other natural barriers.

This whole country is practically open to missionary enterprise. This statement, though broad and unqualified, conveys a very inadequate idea of the true state of things to one unacquainted with the place and ignorant of the relative positions of different parts of the land. A country may be fully open in one sense; no serious opposition may be made to the advent of the missionary or the continued presence and work of his assistants; but the means of travel and the accommodations afforded may be such that much time would be consumed in going from place to place, and much fatigue and hardship endured by those who undertook such enterprises. No such difficulties are met with in Canton. The country is not only open to those who would go to its farthest corners, but the means of travel and accommodation by the way are all that could be desired. The river system

in this section of the province is such as to afford the utmost facility in reaching the various parts of the four great prefectures of Kwong-chow (廣州), Shiu-chow (韶州), Shiu-hing (肇慶) and Wei-chow (惠州), which form the main central portion of the province. Actual experience and observation on the spot are necessary to give one an adequate idea of the wonderful facilities which the numerous water courses afford. As though in anticipation of the great work that was some day to be done for this people, the way has been prepared by which they can be easily and effectually reached with a minimum of hardship and discomfort.

In order to a clearer understanding of the extent and condition of this section of the country now thrown open for Christian work and a fuller appreciation of the facilities which place every part of it within easy reach of those to whom this work is committed, several points should be considered.

First the country to be reached; its extent, natural features, and the distribution of its people.

In general terms as mentioned before, the country includes the four large prefectures, that form the central and in every respect the most important part of the province. The chief of these is the prefecture of Kwong-chow (廣州) in which fully one half of all the people in the province live. It will be more convenient in giving an account of the country to follow the natural divisions of the land rather than the political divisions into departments and districts.

From Canton, as the starting point, our first course is to its sister city the great mart of Fat-shán (佛山), twelve miles to the west, with her 500,000 people busy in their grain depots, manufactories and multitudinous industries, rivaling in wealth and commercial importance the provincial city itself. With Canton and Fat-shán (佛山) as the northern limit and base of observation, we look out upon the great delta formed by the union, mingling, and subsequent division of the waters of the three great rivers, that flow into the ocean through their numerous mouths to the south of us. This delta is one of the most remarkable in the world. It is enclosed by the Pearl River on the east and north, this side being about one hundred miles in extent, and by the West River on the west, which flows down on that side in a broad volume for about eighty miles; while the base of the triangle along the sea coast is between forty and fifty miles long. This delta is not all flat and marshy. It has mountains of considerable height and numerous hills in various parts, with many stretches of elevated land, forming favorable sites for towns and cities. The greater part of it is composed of rich, level, plains of alluvial formation, partially

flooded at high tide, and the whole under the highest cultivation. The rich, delicate green of the growing rice, extending for miles without a break, is a pleasure to the eye, especially when the wind sets the grain in motion and causes it to rise and fall like billows in a sea of verdure. From these fields astonishing crops of rice are harvested twice each year, thousands of busy hands cutting it off with sickles. In the time between the crops, vegetables are grown on the most favorable portions of the land. Nearly the whole of the eastern and southern parts of the delta are given up to the cultivation of rice, while the western portion is almost wholly devoted to the cultivation of the mulberry shrubs and the rearing of silk-worms. The mulberry plantations are on ground raised artificially above the reach of the tides, with deep trenches and numerous fish-ponds to drain off the surplus moisture. The shrubs are cut down to the ground every year, and the soil is richly fertilized to produce a luxuriant growth of tender leaves. The plants yield a fresh supply of leaves every forty days after the season begins, and are usually stripped six times each year, the leaves produced varying in value from fifty cents to three dollars per picul. The country is intersected in every direction by rivers, creeks and canals, the only means of transport being by boats, but by these every town, village and hamlet can be reached. Hundreds of towns and thousands of villages, varying in population from one thousand to several hundred thousand, cover the wide extent of the fertile district. It contains seven or eight cities of over 100,000 people each, and at least a dozen others of over 50,000 people each, besides many important places of smaller size. In the silk district are found the most populous and wealthy towns, the chief among these being Kow-kong (九江), which contains about 1,000,000 people in a space seven miles long by five miles broad. A few miles to the north of this are Lung-shán (龍山) and Lung-kong (龍江), lying near together, both large, important and wealthy cities, with several hundred thousand people. A few miles further still are Sha-tau (沙頭) and Kun-shán (官山), in the Sai-tsiu (西樵) district, with almost as many more. To the south, on another stream, are Wong-lien (黃連), Lak-low (勒流) and Kom-chuk (甘竹), each with over 50,000 people. All these places in the silk district come within the easy round of a day's travel. In the rice district, we find twenty miles south of Canton, the mart of Ch'an-tsün (陳村), with not less than 100,000 people. It is one of the principal ports for native commerce, several hundred seagoing junks plying a brisk trade, both export and import, with the towns along the sea coast as far up as Shanghai. A run of twenty miles to the south of this, brings us, after passing several larger sized towns, to

Tai-leung (大良), the district city of Shun-tuk (順德), with an almost equally numerous population, very prosperous and energetic. Ten miles further on, are two important towns, Yung-ki (容奇) and Kwai-chow (桂洲), the latter being several miles in extent, built along the base and partly on the side of a low hill and contains a population closely approaching 100,000. Beyond this we enter the district of Heung-shán (香山), which stretches on to the sea coast, and has many large towns and important centers of trade and influence. Its principal town is Siu-lám (小瀝), said to be the third in point of numbers in the province, the number of its inhabitants being variously reckoned from 500,000 to 800,000. All this rich delta, with its millions of people, lies in immediate proximity to Canton. Crossing the West River, which forms the western boundary of the great delta, at a point, seventy five miles south-west of Canton, we come to another system of rivers to which we are introduced by a series of canals leading from the West River across the intervening low lands. We have scarcely left the main stream, as we turn into the canal, when we come upon the important commercial town of Kong-mun (江門), with at least 100,000 people. It is the port of entrance for a large district, and carries on a prosperous trade with the towns on the sea coast from Hongkong down to Cochin-China. I have seen nearly one hundred seagoing junks anchored in front of the town at one time. Five miles west of this is the district city of San-wi (新會), one of the largest of its order with a population of about 250,000. It is the center of the fan district, large plantations of the fan-palm stretching on either side of the streams as we approach the city. A mile or two more and we have left the narrow canal and entered a broad river which flows out to the sea through the celebrated Ngai-mun (崖門). This river drains by its several branches the districts of Hoi-ping (開平) and Yan-ping (恩平), and parts of San-ui (新會), San-ning (新寧) and Hok-shán (鶴山), the districts from which most of the people who go abroad to America and Australia hail. The plains through which these streams flow are crowded with towns and villages, and busy multitudes throng the market-towns on every hand. From the top of Centipede Hill, opposite the large town of Chih-hom (赤磡), three hundred and fifty villages can be seen, the average number of inhabitants to each being not less than two thousand. The furthest point reached by water in this direction is the city of Yan-ping (恩平), 150 miles from Canton, from which a portage road leads in one day's journey over the dividing ridge of hills to the district of Yeung-kong (陽江), and places the traveler within reach of water facilities again.

Coming back to the West River, we proceed up its course, the delta stretching away on the right and a series of plains between hills and mountains on the left. We pass a number of important towns on its banks, among them Ku-lo (古勞), famed for its fragrant tea so popular among the Chinese. Several small streams come in from the left, one leading into the heart of Hok-shán (鶴山) district, through populous plains covered with large towns and villages, and another to the city of Ko-ming (高明). Coming to the junction of the three rivers (三水), the West, the North and the Pearl, at the very apex of the triangle of the delta, we turn to the west to follow the course of the broad river as it comes down from the interior provinces. It is the great highway of water leading directly through the province of Kwong-sai (廣西) to Yun-nan (雲南). But as Kwong-sai (廣西) is yet sealed against the missionary, we will confine our attention to its course on this side of the line, as it flows through the prefecture of Shui-hing (肇慶), with many large towns on either side, chief among them being the prefectoral city itself. Opposite this city, the San-hing (新興) River enters the main stream and is navigable for one hundred and twenty miles, passing within a very short distance of the large city of San-hing (新興), with numerous towns of considerable importance on its banks. From Ho-tau (河頭), the head of navigation, a good portage road leads, in an easy day's journey, over the beautiful plain of Tin-tong (天堂) to the head waters of another stream at Wong-nan-wán (黃泥灣), in Yeung-ch'ün (陽春) district. Further up its course, opposite the city of Tak-hing (德慶), the main stream receives the waters of the Loh-ting (羅定) River, which flow down from the district of the same name and opens up an interesting country, and near the borders of Kwong-sai (廣西), the Hoi-kin (開建) River comes in from the north.

Returning to the junction of the three rivers, we turn our course up the North River, which flows down nearly three hundred miles from the extreme northern boundary of the province, and is navigable almost to the sources of its several branches. Along its banks at short intervals are many very important towns. Several small streams enter it in the lower half of its course, one of these, the Sz-ui (四會) River, leading up through a populous country, past the cities of Sz-ui (四會) and Kwong-ning (廣寧) into Kwong-sai (廣西). In the upper half of its course the North River passes through the prefecture of Shiu-chow (韶州), and by its principal branch, the Lien-chow (連州) River, to the city of that name.

Coming back to Canton our attention is directed to a number of small streams leading in various directions chiefly to the north and

west through thickly populated regions. One of these, fifty miles long, leads north-west into the Fa-shien (花縣) district. Another one hundred miles long leads north through a rich farming country to the Tsung-fa (從化) district. Turning towards the rising sun we come to the region of the East River with its numerous tributaries. Near the mouth of this stream is the rich and populous district of Tung-kung (東莞), intersected by many smaller streams, that afford access to nearly every part of it. On the banks of this river is the important city of Shek-lung (石龍) with about 100,000 people. It is a great sugar depot and the centre of a large general trade. A few miles from this place is the entrance to the Ch'a-ün (茶園) River, a stream that flows through a wonderfully populous district known as Hap-noi (候內) or "inside the pass;" where, in a comparative small space, are several thousand villages, some of them with from fifteen to twenty thousand people. On a recent tour in this region, in less than two week's time, we visited one hundred towns and villages without unusual fatigue or exertion. Ten miles west of Shek-lung (石龍), the Tsang-shing (塘城) River flows in from the north. It passes through the district of the same name flowing down about eighty miles from Lung-mun (龍門) through the outlying hills of the Loh-fow (羅浮) mountains, and affords access to many important places. In its upper and middle course the East River passes through the prefecture of Wei-chow (惠州), reaching by its tributaries into many of the distant districts and opening the way into broad and populous regions of country. Such, in brief outline is the country before us, with its cities and towns and numerous streams, those great arteries along which flow the life and business of the province.

The second point to be considered is the means of travel.

The country to be reached is very broad, and the people exceedingly numerous, but the facilities for travel are equal to every demand, and render communication with almost every part a comparatively easy matter. The whole section to be reached is traversed by streams of various sizes, navigable by boats adapted to the character of these streams; there are but few places of importance that cannot be reached by boat, and of those places which cannot be reached directly, the most important can be approached to within half-a-day or a day's journey, which renders them quite accessible. Boats are the great means of communication, chairs being resorted to only in rare cases of necessity, and then only for short stages. For general utility and adaptation to the necessities of the case, these boats are certainly the most suitable conveyances that could be found. They

are of several kinds, each of which has some special feature to recommend it. We leave out of account the native passage boats, which, with their lack of room, the crowded cabins, and the danger of contracting contagious diseases, are seldom used, and only then when they go directly to some point where better accommodations are attainable. When we have but a day or two to give to the trip, or wish to go directly to some station where a room is prepared for us, the "Slipper" boat is the kind usually employed, which, with a crew of from three to six rowers, travels at a rate of from four to ten miles an hour according to the state of the tide. If the trip is to extend for a longer period, and speed is an important consideration, the kind known in Canton as the Tsz-t'ung (紫洞) boat is then employed. It is a square-shaped boat with flat bottom, an oblong cabin from five to seven feet wide, and about as many feet high proportionately, comfortably furnished. It has a single mast and is a good sailer. If our course is up some of the smaller streams, where the water is shallow, or the river filled with rapids or dams, another kind is required—long, low, narrow boats, built specially for such streams and very comfortable in cool weather. If the object is not so much to hurry from place to place, as to canvass thoroughly the districts through which we are passing, the best kind to travel in is the Ho-t'au (河頭) boat. This kind is usually employed by the native officials in moving from one point to another. They are light draft boats, with large cabins entirely at the disposal of the traveler, well lighted, airy, and exceedingly comfortable. The advantages of this mode of itineration by boats are numerous:—

1. It affords greater access to the people. The streams are the highways of business, and the lines of transportation; hence, the large towns are nearly all on the river banks, and the most populous villages cluster around these towns. The boats carry us wherever we wish to go; land us where the people are most numerous, and place us in the very midst of those we are most anxious to reach. We are not hurried from point to point, but the boat being entirely at our disposal, we can stay as long as desirable at each place and make the best of every opportunity.

2. It is a comparatively inexpensive mode of traveling. The boats cost from fifty cents to two dollars a day according to the size and number of the crew, and it matters not whether one or half a dozen travel in the boat, or the baggage be much or little, the expense is the same. The experience of those who have traveled overland in chairs or carts will attest the advantage of this method. When a separate conveyance is required for each traveler and coolie

for the baggage and books, the daily expense is necessarily much greater than that of the boat.

3. Another advantage is its great convenience. When the boat is engaged it comes to the nearest landing, where it receives whatever is deemed necessary for the comfort and convenience of the traveler. The boat becomes our temporary home, and can be made almost as comfortable as a room in a house. Every arrangement for cooking, eating and sleeping is complete. There is no worry over baggage. We take as much or as little as we chose. It is put into the boat when we start and remains there until we return. Books and tracts for sale or distribution are taken in quantities sufficient to meet the demand of the places visited. Books for our own reading and consultation, as many as we desire, are taken, so that our ordinary or special lines of study need not be greatly interfered with. There is no trouble about securing lodgings at the inns along the way or in the houses of friends. The boat is our hotel, where we can not only be comfortable ourselves, but where we can receive and entertain friends as well. We escape all unpleasantness of too close contact with the unsavory crowds of natives; are not wearied and harassed by daily bargaining with coolies and bearers; are not sickened by unwholesome food, or inflicted by the many ills which frequenters of native places of entertainment are apt to fall heir to. The boat being usually engaged by the day we go when and where we wish, stay a longer or shorter time at each place as may be desirable; and having finished our work at one point proceed to the next, using the interval for rest and preparation for further work. In the case of a physician, the boat may be made a traveling dispensary, and all the appliances for the efficient distribution of medicine, and the performing of simple operations be easily secured.

4. It saves the strength of the missionary. Where the work of itineration can only be done by walking long distances, or by traveling in chairs and carts, much fatigue and hardship are entailed, and the strength needed for the special work of preaching and instruction is used up on the way. All this strength is saved by the boats, and so much clear gain secured on the side of efficiency. After each day's work comes a season of rest and quiet by which we are refreshed for the duties of the next day. This enables us to expend all our energies upon the specific work we have to accomplish. The boat, moreover, affords facilities for the instruction of native assistants and catechists by the way, or for special attention to inquirers who may have been awakened by something said during the day, and wish for some private conference, which the publicity of the streets, or the

almost equally public character of the inns, would preclude. It enables the missionary to receive calls from the officials, or from respectable people in the town who may wish to see him, as well as from the native Christians, in a manner agreeable to both parties. By affording daily opportunities for study and preparation it enables him to come before the people, both in his Christian and heathen audiences, with clearer and fresher thoughts, and adds greatly to his efficiency in every way. This economy of strength is a most important consideration, and there is no reason why a man should not come back from a tour of active work in the country as fresh as when he started, and be able to settle down to his work in the city without the loss of a day.

5. This mode of travel is the safest that can be adopted. It exposes one to less danger from contagious diseases which are often very prevalent, and attacks of robbers, than we would meet in overland travel. The boat is a kind of fortress, and is usually provided with guns and ammunition, and being the property of the crew, they are ready to defend it against any attack. The rivers in many places are often infested by pirates, but these roving gentry are usually very prudent, and rarely make an attack unless they are sure of plunder; as the missionary never has much that is of value to them, or only what would be a help in tracing the thief if he did steal it, he is seldom, if ever, molested. Attacks by day are very rare occurrences under any circumstances, and there is but little traveling by night. In the evening the boatmen usually pull up alongside one of the gun-boats which are stationed at intervals of a few miles along the principal streams, and anchor under its sheltering wings. The only real danger is from exposure to the sun in the Summer, and from malaria in the low country. The former can be avoided by care, and the latter lessened, if not entirely escaped, by shortening the trip in such places. As most of the low-lying country is in close proximity to Canton, a short tour of a week or ten days can accomplish much with but little exposure to malaria. In the uplands where the water is clear, and constantly running, there is no danger from this cause; while a few weeks of such travel in the pure air of the country, stirred by breezes from the hills and mountains blowing across the water, is a great relief after months spent in the close humid atmosphere of Canton.

The third, and, in some respects the most important point to be considered, is the reception we receive from the people, and the practical means open to us to interest and instruct them in the great truth of our religion.

This wonderful system of rivers by which so great an extent of country is veined, and by which every part of the land is made accessible to us; and all the unusually convenient and comfortable means of travel afforded by these boats that take us in any direction, would be of little avail for the great purposes we have in view, if we could not reach the people themselves. To have one's plans fall short of their practical accomplishment in this respect, would be to fail in our undertaking. What then is the attitude of the people toward the missionary as he travels through their country? Are they friendly, hostile or indifferent? The answer to these questions would differ greatly when made with respect to different sections of the country; yet, in general, it would seem that they are exceedingly friendly. They come out in great numbers to see and hear the missionary; drawn chiefly by curiosity it is true, but ready to listen to what he has to say, and affording him every facility for supplying them with books, and talking and preaching as long as his vocal powers will hold out. Throughout nearly the whole extent of the country no bar or obstacle is placed in the way of our entrance into any town or village, and the moment our approach is heralded by the boys, who are always on the alert for something to turn up, the people come out in great crowds, men, women, and children pressing eagerly around us, giving us the very opportunity we seek of telling them plainly the object of our mission, and of delivering the message we are sent to proclaim. In some places the advent of the missionary is hailed with most cordial acclamations. He is treated with great respect, entertained with politeness, accommodations being offered him if he will remain in the town. It is only on rare occasions that he is unable to find interested and attentive audiences when he wishes to preach. The way in which the people live in towns and villages adds greatly to the facility in reaching them. In the country there are no isolated farm houses. All the people are packed together in villages, where the houses are built as closely together as possible, the only divisions being narrow lanes that lead between the compact rows of dwellings. The people go out to the fields in the morning and return in the evening, and a well-timed visit near the close of the day will enable one to meet nearly the whole population at one time. Nearly every village has a fine grove of trees behind it, adding greatly to the beauty and healthiness of the place. In front there is a pond, sometimes several of them, where fish are reared, and the oxen bathe on their return from the fields. Around the outer edge of the pond is a high embankment, not infrequently a wall, and along the inner side is another wall, with frequent openings for steps to lead down to the water,

where the village dames and maidens come to wash their clothes and draw water for use in the houses. Within this inner wall is an open space from fifty to a hundred feet wide, on which the ancestral halls and temples front. The narrow lanes all lead down to the court, and entrance to it from the outside is through gates at either end with towns rising above them. In more places fine trees stand near the entrance to the villages and afford a cool and pleasant place to rest after the day's work. On the arrival of the missionary the people gather thickly in the open spaces, or under the trees, the whole population turning out. There will be the well-dressed student, the teachers of the village schools, some doughty representatives of the families of the gentry, the toil-worn laborers; women, old and young, children of all sizes, and in all sorts of costumes, all anxious to see the stranger and hear what he has to say. The most favorable time to visit in the villages is after the harvest has been gathered in when the people are more at leisure, and large numbers of them can be reached. The arrangement of market-towns is another great means of facilitating the work of reaching the people. Very few of the villages have stores or shops of any importance. The sale of their produce and manufactures, and a general interchange of commodities is effected by means of markets, established at short intervals over the country. The market towns are usually the centres of small coteries of villages which unite in a public organization. The town-hall for the transaction of public business, free-schools, if they have any, and the pawn shops for the deposit of money and valuables, are situated in the market town. There are thousands of these towns scattered all over the country. They hold fairs or general markets at stated times, occuring twice or three times in every ten days as may be arranged. On these occasions the people from all the surrounding country gather in, to buy and sell, to the number of thousands and occasionally tens of thousands. At such times the missionary finds a large proportion of the population of the whole country side gathered before him; and seeking out a convenient place on the steps of a temple, before some public building, or under the pleasant shade of a spreading banyan tree; or, as not infrequently happens, accepting an invitation to occupy the public hall, he can preach to them for any length of time. Many of the people come from distant and out-of-the-way places, which would be difficult to reach in his ordinary travel, but some words remembered, or some books purchased carry the precious message to these remote corners of the land. Moreover the neighboring market-towns arrange their fair days so as not to interfere with each other, thus enabling one on each

successive day to find a fresh assembly of people, until the circuit of these towns in that particular district is made.

After these market places come the large towns and cities, in some of which fairs are held at stated times, but in which the daily concourse of people is always great. In these busy and populous centres of trade one can always find large audiences that listen readily to the truth. Numerous open spaces in front of public buildings or on the river banks afford ample room in which to gather the people for instruction. After these open air services comes a series of tours through the streets with books, not merely along the business streets, but through the less frequented ones where the families reside. The news of our approach is rapidly carried ahead, and in almost every door-way stands an expectant group anxious to get a nearer view of the stranger, and, if they can read, to buy some of his books. Among these groups of men in the shops, and of women and children at the doors of the houses, are often found some who show a real interest in the object of our visit. Not infrequently we are invited into some of the shops to drink tea with the people and engage in social converse, and occasionally such invitations come from private houses, where the host himself is interested in learning something of Christianity or wishes to show his polite consideration for the stranger. Several days are often occupied in canvassing one of these town, a new section of it being taken up each day.

As mentioned before our reception varies greatly in different places. I have been in many places where the people, who were perfectly friendly, gathered in such dense crowds and pressed upon me so eagerly for books, as greatly to interfere with the work of supplying them, and who kept up such an incessant fire of questions and remarks as to make preaching impossible. This excess of friendly and curious interest is much to be preferred to the opposite extreme, which is sometimes met with. In the poorer districts, where the people are more simple and docile, our reception is usually more cordial. While in the richer and more populous sections the people are often haughty and insolent. Those who live near Canton are, as a rule, less accessible than those who live at a greater distance away. A glance at the situations of our out-stations will show that most of them are in places more or less remote from Canton, the reason being that it was easier to gain a foothold in these distant places than in the more important and populous towns nearer the provincial city. The greatest hostility is met with among the people of the prefecture of Kwong-chow (廣州), and especially among those who live on the great delta. These people are the most numerous, the most wealthy,

the most enterprising, and the most influential in the province, and at the same time the most strongly imbued with anti-foreign prejudices. They have many admirable qualities. Their intelligence and industry, their business capacity and spirit of enterprise and their aggressive influence command our respect. They hold the business of the province in their hands and not merely the business of their native towns. Throughout the whole country the men from these lower districts control the trade and manage things to suit themselves; and in other provinces the men who carry on what is known as the Canton trade are men from the districts immediately around the city. They are not only anti-christian, but intensely anti-foreign. Wherever they go in the interior portions of the province they prejudice the people against us, and often excite disturbances where all would otherwise be quiet and prosperous. They are intensely proud and self-conceited, and treat not only foreigners, but people from less favored portions of their own country, with great scorn. They are without doubt the most difficult of all the people to impress or to influence favorably; but when they are converted, as we hope will happen at no very distant day, and their powers are once turned in the right direction, they will become the most energetic and enterprising of all our Christian adherents. While in their present attitude of hostility they offer but few encouragements to labor among them, yet to the enthusiastic missionary, who never doubts the final prevalence of the Gospel, the wonderful possibilities that appear when they shall be converted to the truth make it a most inviting field. While it is exceedingly difficult to rent places for chapels in these wealthy and populous centres, and in some places where chapels have been rented the opposition has been so violent and persistent, as to cause them to be given up, yet they are fully open to the occasional visits of the missionary. The fact that it is so difficult to secure permanent footholds in these large towns, makes it all the more important to keep up the work of itineration in boats more assiduously; visiting them frequently, and by the judicious distribution of medicines and the sale of Christian books, together with constant intercourse in the way of preaching, teaching and friendly conversation, gradually open the way for something more permanent. They are by no means closed against the missionary; and while the men of wealth and influence are bitterly opposed to any foreign teaching, yet a large proportion of the people are ready to listen and express a friendly interest in what they hear. A careful consideration of the facts presented adds clearness to our conviction of the truth of the statement, that the whole country is open to mission work, that the people in every part are accessible

to the missionary, and that no obstacles worthy of serious consideration stand in the way of the frequent and thorough visitation of near and remote districts.

The last point we consider is to what extent are these facilities for itineration being improved?

The missionaries of Canton have not been idle. They have not let these opportunities pass unheeded; and every year they are increasing their circuits of itineration. The principle upon which they act is to keep firm hold of that already attained and constantly reach out for new advantages. The work of itineration holds a very important place in our system of operations and is accomplished in three different ways.

The first is by regular visits to the out-stations where the work consists chiefly in services held for the companies of Christians at the several places, and in the special instruction of inquirers. Each station is regarded as a centre from which the surrounding country is to be reached, and as time and strength permit, at each point, short journeys are made to the adjacent towns and villages, thus increasing the circle of good influences. Every year these stations are increasing in number, and the work in consequence widening, entailing greater expenditure of time and labor. The chapels at the various stations give permanency to the work by affording facilities for gathering in the results that may follow, and building up a spiritual home for the members of Christ's family; from each of these centres the leaven of the truth spreads outward, permeating the masses of humanity around it.

The second method is by occasional trips into regions where stations have not yet been opened. These are often very extended, reaching far into the interior. They are usually made with the special aim of reaching as many places as possible in the time allotted, and the plan followed is to visit the more important markets towns on the days when the stated fair is held and take advantage of the great concourse of people to dispose of as many books as possible and scatter the seed broad-cast as widely as may be practicable. The growing number and importance of the out-stations, and the superintendence of permanent work established at these points, leaves less time than formerly for this general work, causing a falling off in this particular kind of aggressive effort that is greatly to be deplored.

The third method is by short trips of a day or two into the country adjacent to Canton. A day now and then is scarcely missed from the usual routine of labor, and in the course of a year many places can be visited by systematic attention to such work in our

immediate vicinity. Within a radius of eight or ten miles from Canton there are perhaps one thousand towns and villages several of which can be easily included in a day's excursion.

Following the above-mentioned plans the work of itineration is going on constantly, but the number engaged in it is utterly inadequate to meet the demands of the field. But a small portion of the country has yet been gone over thoroughly, and fully one half of the space open to us has never been visited at all. There are thousands of towns and villages into which no missionary has ever entered. There are millions of the people, not isolated by some impassable barrier, but living in this country so easily accessible who have never heard the first word of the Gospel. These are presumptively ready to receive it, having never had the opportunity to reject it. Why then have they been neglected so long? Why has not the Gospel been preached in every part of this country so wonderfully open to its proclamation? Some share of the blame may rest upon the missionaries now engaged in the work, but the great burden of responsibility rests upon the churches we represent to whom the cry has gone repeatedly for more help, to whom the Lord of the harvest has called, in no uncertain voice, for more laborers to be sent who shall be willing to enter into these broad rich fields so white to the harvest and gather in the precious grain. Under the existing circumstances, and with the present staff of laborers can nothing more be done to reach the millions of people? I think there is room for improvement in our methods. It strikes me there are several ways by which we could increase the boundaries of our work without overtasking our strength. One of these ways is by a more constant and systematic visitation of the populous districts within a day's reach of Canton, the thousand towns and villages that are so near us. It is true that great numbers of people from these places come to our chapels in the city; but there are also many who seldom or never leave their homes, who would be ready to listen to the message when brought to their doors. Another way is to establish regular circuits through the districts not yet provided with chapels, and by periodical visitation gradually gain a recognition among the people which would doubtless lead to some permanent results. It is especially important that this should be done in the populous districts of the great delta, among that industrious and enterprising people whose influence is so wide-spread and powerful. They are now the controlling element in the province, and by their powerful connections in the interior cities of this, and in the important centres of trade and influence in other provinces destined to become yet more influential. No portion of the people can do so

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much to injure us and defeat our objects as they, and none can help us as much as they can if once we gain favor with them; as we cannot open chapels among them, we should improve to the utmost the means at our disposal, and by constant, yet judicious efforts, seek to diffuse that truth which, when understood, has power to change their hearts and gain us adherents even among this proud and prejudiced people. Another means of increasing an efficiency is to set ourselves to do more of this general work in connection with our regular visits to the out-stations. Instead of a hurried passage down or up the rivers, keeping close within our boats, and stopping only where we have chapels, we should make a point of visiting as many places on the way as possible. Some who have adopted this plan have been able, in the course of a year, to visit from one hundred to two hundred, and sometimes more, towns and villages besides the regular stations. It may demand a few days more on each journey to accomplish this, but the result attained will more than compensate for the additional time and labor expended.

With these improvements in our methods the range of work and influence may be greatly increased, but unless we receive reinforcements that will multiply our force many times, it will be many years before the millions of this populous region are supplied with even the most superficial knowledge of the great truths of Christianity. What is needed is the service of some scores of faithful men, physicians and preachers, to go up and down among them, visiting them in their native towns, and by the daily exercise of practical benevolence united with the wise and patient presentation of the truth, bring to them the knowledge of the Gospel of Christ, and place within their reach the means of moral, spiritual and intellectual elevation which Christianity affords.

Correspondence.

A Suggestion.

DEAR SIR:—

In an obscure corner of an English newspaper I recently came across the following paragraph:—"Heathen Ceremonies. An Edict has been published by the Chinese government extending to Protestant Christians the exemption from assessments for the benefit of heathen ceremonies which was accorded to Roman Catholics in 1862."

As no authority is given, people who are punctilious about repeating statements of this kind without good ground for believing them to

be correct, are led to ask whether something could not be done by missionaries at the various ports and mission stations in China to supply us at home with accurate and reliable information on points of such general importance and interest. I would beg respectfully to make the suggestion that there be a correspondent at each of the various towns and cities, who would supply information to the Editor of the *Chinese Recorder* from native sources and from the local papers, adding thereto any note or comment which would enable the outside reader to know at a glance what might be taken as fact and what as mere hearsay. The whole could be arranged under some suitable heading, and would form a valuable addition to these pages. We who look on from these distant stand-points think you who are on the field are not sufficiently alive to the fact that you possess abundant means of making your journal much more valuable to us, by preserving little facts which to you appear too unimportant to record.

Yours truly,

HILDERIC FRIEND.

October 10th, 1881.

Our Science Column.

No one realizes more vividly the loss to which missionaries are put in relation to the progress of the arts and sciences, than one of their number who has been debarred for a time from the use of those means which men in civilized countries enjoy, and who has again in the order of God's providence been brought into contact with persons whose whole life is given up to these pursuits. The quiet labourer in China is not content to be told that the people among whom he lives have for centuries past known the use of the printing art, of gunpowder, or of the compass and magnet. He cannot be satisfied without knowing something of the more immediate past, and the present; looking with other eyes than his own into the grand achievements of science in the West, whilst he rejoices in the

success of the Gospel in the East. And the present seems to us a favourable opportunity for presenting to those interested in the subject of Western science, some of the facts which are now coming more prominently before the public. As I write the British Association is celebrating its jubilee in the venerable city of York (England). Some of the results which follow the meeting of such an association as this are of such an interesting character, that persons who are not of a strictly scientific turn of mind can appreciate and enjoy them. Of course the jubilee of the British Association could not be celebrated without constant glances being thrown by the members back upon the past fifty years; and comparison highly complimentary to science and its modern developments have

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been drawn. The memory of some of my readers may perhaps carry them back to the year 1831, when the Association now meeting met in York for the first time. If they have a knowledge of England as it then was they will remember that the luxury of railway travelling was almost unknown. No train then ran to York, the journey had to be performed by coach; and while messages can now be flashed by electricity from the meetings in York to the newspapers offices in London in a few minutes, the very quickest express in those days required at least 24 hours. No wonder that the subject of electricity should be one of the most absorbing in the interest which it gathers around it at the present meetings. Look at some of its achievements. In 1831 candles or oil lamps were the lights chiefly employed by the people of England for the illumination of cottage and palace alike. When the Association met for the first time in York a comparatively feeble gas illumination was regarded with wonder and admiration. Few even dreamed that electricity was destined in the space of a few brief years entirely to revolutionize the life of England; for mens' minds were but then beginning to awake to the knowledge of the existence of its latent force in nature. Now our streets are provided with lights produced by electricity, and every day some new discovery is being made by means of which the magic power may be brought more thoroughly under control. Steam engines, which fifty years ago were just coming into use, are now being

laughed at by the scientists of the day, and it is proudly boasted that 50 years hence they will be a thing of the past, to be found only as a curiosity in some museum or exhibition. What a toilsome life it was in the factories in the old days, when the shuttle and loom was worked by foot and hand! When steam was invented it soon came to the rescue. But now we hear of sewing-machines, looms and various other pieces of machinery worked by electricity, whilst for the comfort of those who work in heated places a fan is kept in motion by the same means. In some country-places they still reap and mow by means of the old hand-tools, but in most places horse or steam power is employed. Now we hear of the plough, the harrow, the reaping hook, the scythe and every other implement required for raising and gathering in agricultural produce worked by means of the same subtle force; whilst men who scarcely heard of electricity before, are in a few days initiated into all the secrets of its working, and become competent to manipulate the various machines with ease. And here it may be well to notice that just at this time when the English electricians are as jubilant in York over the results of their inventions and discoveries, an Exhibition is open in Paris for the display of all the most wonderful things which have been connected with the whole history of electricity in every part of the civilized world. The French, English, American, Spanish, Dutch and others, have sent in their newest inventions and samples of

the kind of work they turn out, from a needle of the tiniest calibre to a machine of the most complex and marvellous construction. There is a station for telegraphy, where four persons can be working the same wire at the same time.

One might expatiate for hours on the wonders of electricity, the great things it has accomplished, and the still greater things it is destined to do, but we must be content with the merest notice of one or two other facts connected with it which are at present of extreme interest and importance. There is first of all the important subject now under discussion of providing from the falls of Niagara sufficient electric power to illuminate the principal cities in that part of America. A discovery has recently been made by means of which electricity can be accumulated, stored in boxes and sent away to different parts of the country, just as your oil in China is imported from America; and this stored electricity can then be used for various purposes just as easily as if it had but come straight from the battery or manufactory. By means of the accumulators, electricity can be generated and put away as gas is done ready for use, and metered out in quantities proportioned to the requirements of the time and place. There is again every prospect of the final perfection of a means for ascertaining the locality of a bullet in a wound without causing pain to the sufferer. The intense interest which the whole of the civilized world has manifested in the case of President Garfield during the past few months,

has made it possible for people everywhere to hear of the attempt which was made sometime since by means of the induction balance to ascertain the position of the bullet which had for so long a time threatened to deprive the patient of his life. This induction balance is used at the Mint for the purpose of detecting bad coinage, and is the invention of Professor Hughes; but Professor Bell has been able to adapt it to the purpose specified above by means of telephonic additions. The instrument has for part of its arrangement a telephonic apparatus, which speaks out with a hum when the coin in one scale is inferior to that in the other. Instead of using a coin, a bullet is employed in the search for one lost in the body of a patient, and when its position has been fixed the experimental bullet is moved away from the instrument until it ceases to speak. If the experimental bullet is the same in kind as that to be found, the depth of the lost bullet will be equal that of the experimenter from the instrument.

It is not to be supposed that the vast array of men of science meeting now in York will all of them be content to abide by the old rules with which the studies of their predecessors have been regulated. Whilst, therefore, some of our ablest men in the scientific world are true Christian men, and others are at least respectful in speaking of the Bible and religion, some will be found who affect to be far too learned and advanced to be bound by doctrines and revelations such as the Book of books contains. We

on our part ought to welcome openness of speech, if it be honest and sincere, even from persons who do not believe in a divine revelation, as it will set us thinking what we can do to establish more firmly our old arguments on a surer and sounder basis, and may teach us where our weak points are. In the Geological section of the Association one day a learned Professor gave a description of a skeleton recently discovered near Stuttgart. After he had finished another geologist arose and remarked with some degree of earnestness that we have in such creatures as those just described an admirable example of the Creator's designs, and how certain creatures had evidently been adapted by Him for certain elements, positions and uses. Upon this Professor Seeley, who had read the paper, rejoined that for his own part he was not able to join with those students who found that in the pursuit of their investigations in anatomy they had clearer views on the subject by looking at it from the point of view of design. He was of opinion that to entertain the idea of design in such pursuits would be to put an end to all philosophical anatomy and cause a stagnation of research. The doctrine of evolution had made rapid progress in his opinion from the fact that it had discarded the old idea of design. We do not say that Professor Seeley is wrong, for nothing can be more detrimental to the free and exact development of a science or any other kind of investigation, than the act of bringing to the study a preconceived idea of what ought to come of it. But surely when the evidences of

design are so patent in everything we see around us, it is no proof of superior wisdom to shut our eyes to the fact; and every student has the right to be thankful for every additional fact which his own investigations bring to light bearing out the doctrine that God has done everything which he has done *for a purpose*, and that when He saw everything that He had done, and pronounced it "very good," there was some occasion for what we might call in ourselves "self-congratulation."

Amongst the other numerous subjects treated of we find those of mathematics, geography, anthropometry, paleontology, statistics and so on. In the Geographical Section attention was given to the progress of that science in its relation to Asia during the past half-century. During that time many a new fact has been added to our previously scanty store of knowledge. From the Far East travellers like Margary, Prejevalsky, Gill, Cooper and others, not to mention Cameron and his missionary colleagues, have undertaken and performed some noble work. Then we have Burnaby, O'Donovan—the correspondent of the *Daily News*, who has been for sometime a prisoner at Merv—and McGraham, also a correspondent for a newspaper. Their additions to our knowledge will make it necessary that our old maps should be revised, as in fact they are constantly being; and doubtless when the centenary of the British Association is celebrated we shall find Asia an open continent, and the charts, maps and guide-books full of accurate information in the place of much

that is now purely conjectural. It would be interesting to dwell briefly on the subject of colour-blindness and matters of a kindred nature, were it not at the risk of producing total blindness in eyes already weak; we must therefore pass by this subject, and those of biology and anthropology, of anthropometry—or the science of measurements as applied to the physical frame of man, and economy, and note briefly in conclusion what Professor Huxley has to say on palaeontology. As an actual science, this belongs to the last century in point of origin, though as early as the time of Xenophanes we find reference to fossil remains. The fundamental question to be settled by this science is that which relates to the nature of fossils. To us it would seem as though there could be no two opinions on the subject, but it is certain that men have not always held the same views in reference to them as everyone now holds. From the 15th to the 17th centuries it was usual to regard fossils as mere figured stones, portions of mineral matter, which have assumed the forms of leaves, shells and bones; just as those portions of mineral matter which we call crystals took the form of regular geometrical solids. There was another view of the matter once held; the persons who supported the opinion regarding fossils as the product of the germs of animals, and the seeds of plants which had lost their way, so to speak, in the bowels of the earth, and had achieved only an imperfect and abortive development. The ancient Greeks like ourselves re-

garded them as the remains of actual and regularly developed plants and animals. The Professor stated that the whole fabric of palaeontology is based upon two propositions, each of which is founded upon the axiom that like effects imply like causes. The first proposition is that fossils are the remains of animals and plants: the second that the stratified rocks in which they are found are sedimentary deposits. If we argue from the present rate of progress in making these deposits, we are led to conclude that living matter has existed upon the earth for at least many millions of years. The deposits which nature now makes are so slow in their progression that nothing but this long period of time can account for the facts which fossil remains bring out. During all this lapse of time the forms of living matter have undergone repeated changes, the effect of which has been that the animal and vegetable population at any one period of the earth's history contains species which did not exist previously and ceased at some subsequent period to exist in living form.

Such are some of the conclusions to which the Professor indicated that scientific research was leading, and so far as we can see at present the conclusions from existing evidence are perfectly legitimate, and in fact the only sound conclusions which can be drawn. It does not appear to us that in admitting this there is the least want of respect for Bible teaching; at the same time we do not think it necessary to twist and turn the words of Scripture to meet this or that hypothesis. The

Bible is quite capable of holding its own; and the progress of science has so far gone rather to prove the strict accuracy of the word of God; the fault being in the interpretation we have put upon its teaching when there has at any time been the least

sign of collision. We rejoice in the progress of knowledge, assured that it will be helpful to the spread of Truth, the highest form of which, we still hold, is found in the Gospel we preach to the world.

HILDERIC FRIEND.

At Home and Abroad.

It is the season of Congresses, Unions, and other great religious and scientific meetings. Since the jubilee session of the British Association, the Geographical Congress has met at Venice; the Pan-METHODIST Conference has assembled in, and again left, London; the Social Science Congress has met in Dublin; the Church Congress has had its annual meeting at Newcastle-on-Tyne; and the Congregational Union has celebrated another anniversary. It will not be necessary or possible to mention the number of meetings of a less public character, and I shall be content with drawing brief attention to those named, dividing them into two sections, religious and scientific.

I. RELIGIOUS.

1. In point of time the *Pan-METHODIST Conference* comes first on the list. As it is proposed to publish the papers read, and the sermons preached on the occasion of its meeting, opportunity will be afforded hereafter for discussing the subject matter which occupied the attention of the Conference, and I shall therefore merely give an outline account of its origin and pro-

ceedings. The session commenced on September 20th.

About 400 delegates, half of them from the United States, were present at this Ecumenical Conference. Of this number, nearly 40 are men of colour, ministers of the African Church in America. That coloured section of the community alone has 3,680 ordained preachers, and 533,108 members. The American Methodists differ somewhat from their European brethren in their form of Government. Their system is Episcopalian; their bishops being selected for their ability and zeal. A Methodist bishop is paid very little more than a settled pastor; but he has to work harder. He travels hundreds of miles around his diocese or district, preaching and organising; and does much of his travelling on horseback. For this episcopacy no claim is or can be made to that Apostolical Succession of which Romanism makes its boast. No Methodist bishop cares a straw for what Bishop Jewel called the "succession of Chairs and Sees;" but he thinks much of succeeding to Apostolic truth and practice: a Scrip-

tural succession which is the spiritual inheritance of every faithful minister of every church.

English Methodism was represented at the City Road Chapel Conference by delegates from the old Wesleyan body, the New Connexion, the Primitives, the Bible Christians, and a smaller section or two, who have separated from the larger and older body for reasons not affecting doctrine, and perhaps for the general good of the various classes of people to whose spiritual wants one system may be better adapted than another.

The natural inquiry is put by most people.—What is this unprecedented gathering for? The Methodists themselves can best answer this question: as they undoubtedly know more of their own business than other people do. We learn from them that their meeting was not for ecclesiastical legislation. This Conference had no authority to engage in such work. It was not for doctrinal controversy. They have no doctrinal differences to fall out over. It was not with the view of harmonising their usages. Their customs vary but little; and where they do they have no desire for uniformity. Their chief concern was to attain to unity: the only real unity possible to churches whose piety is not mechanical, the higher unity of brotherly sentiment and spiritual purpose. It was not for any effort at consolidation; but for co-operation: to promote fraternal feeling, and to increase their moral power as agents in the conversion of the world.

The subjects discussed were all of a practical kind, Home and Foreign

Mission Work, Relation to other Churches, How to reach the masses, &c., &c. We were glad to observe that a former respected Editor of the *Chinese Recorder* was present—the Rev. Dr. Baldwin of Foochow. The Opium Question came in for its share of attention.

2. We have next the *Church Congress*. Its session commenced the day after that of the Social Science Congress, viz., Oct. 4th, at Newcastle-on-Tyne. The first meeting of this Congress was held just one-and-twenty years ago, so that it now attains its majority. The only difference to be allowed for is this, that whereas the meetings used to be held in July, they are now held three months later on in the year. A curious circumstance is recorded in connexion with St. Nicholas' Church, Newcastle; the very place in which the Bishop of Manchester preached before Congress on the morning of its opening. In this sacred edifice was the transaction carried out which ended in the sale of Charles Stuart to the victorious Commonwealth. The officiating clergyman of the day is said to have 'improved' the occasion of the appearance of Charles I. in the congregation, by announcing as the hymn after sermon.

"Why dost thou, tyrant, boast thyself,
Thy wicked words to praise?"
But his Majesty did not see why he should be sung at thus, and by way of self-protection stood up and called for the 56th Psalm, beginning.

"Show mercy, Lord, to me, for man
Would swallow me outright."
And on this occasion the royal wish was granted.

The official sermon, preached by the Bishop of Manchester was an

able discourse founded on Ephes. iii., 8-12. This was followed by the Presidential address from the Bishop of Durham, who, *inter alia*, described the late Ecumenical Conference of Methodists as the representation of a body, or rather aggregation of bodies of Christians, whose influence pierced various strata of society; ranged over two great continents; and with a spiritual power which even the most intolerant must view with admiration and respect. tho' the reflection that it was the offspring of the Church of England suggested regret for the past and warnings for the future.

The Archbishop of York dealt with the duty of the Church in regard to secularism. He remarked that one of the theories of the secularist was that there is no God (Atheism), or source of religious inspiration. He would meet such a theory by the statement that the races believing in neither God, spiritual beings, nor future life, were few indeed. If any one would be at the pains to consult Farrar's *Primitive Manners and Customs*, he will find this argument abundantly confirmed. And if people have such ideas and beliefs, whence did they spring? Surely they are not the creations of unassisted reason; if they are, reason must have sadly dwindled down in the case of modern speculators!

Church feeling has of late run very high, in consequence of the imprisonment of more than one clergyman for illegal ritualistic practices. It naturally followed that when the subject of ritualism came to be discussed, party feeling would manifest itself. The Dean of Durham in-

timated that the action taken by the ecclesiastical court in cases of the kind referred to, might result in another breach, such as created Wesleyan Methodism in the last century. The case is not at all to the point. Offenders against Church law are amenable to that law; and must the law be left unenforced, lest the persons transgressing turn again and start a new church in antagonism to the old? Let the law be enforced while it remains; for surely the clergy ought to know the law under which they place themselves; and if the law be faulty, mend it, but do not break it. For our part we see no reason why ritual should be either enforced or denied; but then this must be understood to be the ground taken by a given church, before its members are at liberty to act as they please.

One important topic bearing on our work in China was treated by the Congress, viz: "The responsibility of the Church in relation to the Opium Traffic." One paper was by Sir Bartle Frere; who, however, was unable to be present; and other addresses were delivered denouncing the traffic and urging upon the Church the necessity of a crusade against it. Church clergymen and non-conformist ministers generally may or may not be tolerably well informed on the subject; but to presume on the knowledge which people generally possess in relation to the opium question is, if our experience goes for anything, to build on a very sandy foundation. People in this country know very little about China, and care less; and I for one place very little stress upon the signing of petitions by country

congregations, and appeals to Parliament made by the churches in many parts of England. The *onus* rests, and must rest, upon merchants and statesmen, and few besides these have either the opportunity or the will to go sufficiently into the matter to take in all its bearings. "Premising that the facts about the traffic are clear (and that is taking too much for granted), and that the Church had as much responsibility on its account as in the liquor traffic, the paper pointed out that more than half the supply of Indian opium to China was produced by the direct agency of the Indian Government, and that as a nation we connived at smuggling to evade the laws of the Chinese Empire."

Whatever our views may be respecting the advisability of maintaining an Established Church, we may not all agree with Dr. Ryle in what he says on the subject. He thinks that a breach between Church and State would result in the ruin of the Church; to which we say so much the worse for the Church. If it cannot stand on its own legs, what is it good for? We agree with the Doctor that no disestablished Church would ever give its preachers more freedom. There are a great many who consider this a thing to be lamented rather than forming the subject of a boast. To what does their liberty lead them?* It is not too much to say that no other Church fosters in her bosom so many atheists, heretics, and unbelievers; and this while the ablest scholars and preachers of the day are trying from within to purge

out the old leaven. "There is no pulpit more free (says Dr. Ryle) than the pulpit of the Established Church; there is no Church where a man could say more, and do what he pleased, could have more elbow room, and yet tread upon everybody's toes, than in the Church of England. Free churches are all very well in their way, but they cannot come up to it." For my part I am no enemy to the Church as by law established, and wish it God speed in its work; but this does not blind-fold one to the fact that its faults are many and glaring.

It would have been strange if the first Congress after the publication of the Revised New Testament did not give attention to the great work this year completed. Among the last papers read were one by Professor Plumptre, and another by Dr. Sanday, both well-known scholars, drawing the notice of the members of Congress to the work of the revisers. Canon Evans and the Rev. Dr. Scrivener, author of the valuable "Critical Greek New Testament," and a learned volume on "Textual Criticism," and one of the revisers—took part in the discussion. The Archdeacon of Oxford pointed out some of the defects of the old version, and urged that the Church should know the Word of God as correctly as possible, especially as errors in it led to new doctrines being promulgated. He did not mean to say that the old version was wrong, as it affected any of the grand doctrines of the Church, because such was not the case.

We have now glanced briefly at a few of the topics of most general interest which have occupied the

* See 1 Peter, ii. 16.

time of the Congress. It is worthy of note that as soon as the Church Congress had dispersed Messrs. Moody & Sankey appeared at Newcastle, and on Sunday, October 9th, commenced their second campaign there, which is to be extended to other parts of the United Kingdom. It is generally understood that the North of England will be first visited by the revivalists, who will then go to Scotland and Ireland, visiting the south of England later on.

3. And now a word about the *Congregational Union*. If the Church Congress this year attained its majority, the Union had the pleasure of celebrating (as the British Association also celebrated this year) its jubilee.* It was therefore appropriate that the session should be opened with a devotional service "having special reference to the goodness of God to the churches during the last fifty years." It was also meet that Dr. Stoughton, now known as one of our best living writers on Church History, should follow with a paper on his "Recollections of Congregationalism fifty years ago." The place of assembly was Manchester, the Free Trade Hall containing about 1,500 visitors and delegates on the opening day, besides the number of spectators who filled the galleries. The President was the Rev. Dr. Allon, and the subject of his inaugural address "The Church of the Future." The body is proud in the possession of such a man as Dr. Newth, Principal of New College, London. In re-

cognition of his valuable services as a member of the New Testament Revision Committee a special resolution was cordially approved by the Union on the motion of Dr. Fairbairn, supported by Dr. Stoughton. The following resolution was also carried :—

"That this assembly, regarding the revision of the text, and translation of the New Testament, lately completed, as an important service rendered to the whole Church of Christ, devoutly acknowledges the goodness of God in permitting the work to be undertaken and accomplished, and tenders its respectful and hearty thanks to those scholars of England and America, who brought to the task to which they were called, so rare a combination of reverence of spirit, profound erudition, patience in labour, and catholicity of temper, and it warmly congratulates them on the favourable reception which their work has found from thousands of Christians of all denominations."

The Union devoted one day to the consideration of the works of Foreign and Colonial missions. Anything bearing on this topic would naturally be of interest to missionaries everywhere, but as the East (excepting India) was not largely represented we will not call further attention to the matter. The subject of education, and especially the education of pastors, called forth a lively and animated discussion, and other subjects of more or less public interest were discussed.

The subjoined extract ably sets forth the origin and working of the Union:—"On the 10th of May, 1831, the Union was formed. The object

* The Stephenson Centenary has this year been celebrated, also; so that we are in the very midst of majorities, jubilees and centenaries.

of the Union was set forth in a resolution which was adopted, and which stated that it was highly desirable and important to establish a Union of Congregational Churches throughout England and Wales, founded on the broadest recognition of their own distinctive principles—namely, the Scriptural right of every separate church to maintain perfect independence in the government and administration of its own particular affairs. The wording of this resolution almost implied antagonism among the Congregationalists themselves to the principle of a Union. As a matter of fact, the proposal was regarded by many as a blow at perfect independence, and it is only in these latter days that the Union has been thoroughly accepted. It is now evident that without the Union the Congregationalists would lack a mode of combined expression, and that while the independence so strongly coveted of each congregation would not be strengthened the power of the body as a whole would be weakened. We can hardly wonder, therefore, that the Congregationalists of England regard the jubilee meeting, which begins to-day, as an event of special interest and importance. Since the first meeting of the Union in 1831 Congregationalism has made great progress. A retrospective glance at those years brings before us a number of preachers and writers of striking individuality and influence. Among these we recognise John Angell James, the mover of the resolution founding the Union, Dr. Raffles, Dr. Vaughan, Dr. Binney, Dr. Allon, Rev. J. G. Rogers, Rev.

David Thomas, Dr. Leifchild, Rev. James Parsons, Dr. Stoughton, Rev. Newman Hall, Rev. J. Baldwin Brown, Dr. Raleigh, Rev. R. W. Dale, Rev. Thomas Jones, and a host of others. The Union has not only not destroyed the elasticity of the Congregational system, but has distinctly given it increased power. The missionary strength of the body has been greatly developed, and many examples of munificence on the part of its members could be quoted. The effort made for the Memorial Hall is an example of this kind. Only a few weeks ago it was announced that a Congregationalist had given £20,000 in one sum for home missions, while another gave £5,000. A single congregation in Bristol recently collected in one day £700 for mission work, and this was no special effort, as a sum approaching this amount has been regularly raised by the same congregation for many years past. All this shows that there is life in the system—life which is aggressive in the widest sense, as it aims at evangelical progress abroad as well as at home."

II. SCIENTIFIC.

In a former letter I called attention to the work of the British Association, and referred to the electric exhibition in Paris. To-day I will also notice the work of two or three important Scientific Congresses, viz:—

1. *The Geographical.*—This, the third Congress, was held at Venice about the middle of September. Those who have visited the Temple of the Five Hundred Lohans at Canton, will remember the one foreign-looking image there. In the

splendid hall set apart for exhibits in the Royal Palace at Venice "sat at squat a gilt figure, with a sailor's hat and a blue beard, supposed to be Marco Polo, and idolized at Canton." M. de Lesseps was present, and as president of the committee delivered a lecture on the Isthmus of Panama, and called attention to the work of Sen. Marco Polo and other famous Italian travellers. There seems to have been little said or done which would prove of great interest to persons living in China. One section was interesting by reason of the attention bestowed on New Guinea, and the distribution of her peoples into three races, Negritie, Papuan and Malay. At the fifth.

2. *Congress of Orientalists* one or two matters of interest came forward. In the East Asiatic section Dr. Bushell exhibited rubbings of some old Chinese figures carved on stones in the tombs of the family of Wu, which date from the second century of our era. This reminds us that reference has recently been made in the papers to rubbings of inscriptions which have lately reached England from Mr. Gardner, who received them from Li-ta-jen, who in turn took them from old bronzes in his possession. They are likely to prove interesting to students of early forms of Chinese writing, and we sincerely hope they may be published.

In the Indo-European section one of the most noteworthy papers was that by Prof. Max Müller on the Sanskrit MSS. recently found in Japan. The reader will find reference to some of these in *Selected Essays*, ii., by the Professor himself,

to which we hope to call attention again. The Lemitic section, which includes Assyrian and Egyptian, was well supplied with valuable matter, and it would appear that recently conducted investigations are adding many very important facts to the store of information collected during the past 20 years in reference to the early history and religion of these peoples.

3. *The Social Science Congress* commenced its session in Dublin on Monday Oct. 3rd, the Lord Chancellor presiding and delivering the opening address. The Presidents of the various sections were all Irishmen except two, one of whom was English, the other Scotch. If it be asked "what does the *Social Science Congress* do?" the reply in part will be that it ripens general discussion of scientific and legal matters into legislative problems, thereby paving the way for members to bring up the subjects in hand before the Houses of Parliament, and thus "bridging over the interval between the speculations of the philosopher, and the proposals of the statesman." The Colonies are not altogether overlooked in meetings of these kinds, and the question of our relationship to other nations is constantly raised. And if this be from the purely scientific point of view, or from the standpoint of the lawyer or the merchant, our experience teaches us that the cause of missions is always more or less intimately connected with merchandise and law: either in its acting as pioneer to, going hand-in-hand with, or (as is sometimes the case) depending upon

commerce and law. One of the most important questions, and one which is occupying much public attention at the present moment, is that which relates to Free Trade. Naturally, opinions differ widely on a subject like this, and it seems quite clear that if we, or any other people, are to be benefitted by it, it must be universal; i.e. co-extensive with our mercantile relations, and entered into, not from one side alone, but from all. On any other footing the market of the advocate of free trade may be glutted with foreign articles, while his own exports cannot find a sale. Hence arises the protectionist, and so long as protection is advocated, the arguments in favour of free trade have again and again to be repeated. Some will tell us to break down opposition by adopting free trade principles, but the wary are at once ready with the answer that they do not intend to inflict loss upon themselves, even with the prospect of greater gain to others. The world is still able to look after No. 1, and until men can be brought to see that we live, or ought to live one for the other, and that our neighbour is to share our thought and affection equally with ourselves, it will ever be the same.

In his presidential address the Lord Chancellor of Ireland remarked that the continuous energy and unslumbering activity of the members of this Congress, as shewn by a glance at the record of the Association's work since it was established in 1856, had been promotive of measures of great public utility, many of which have obtained the sanction of the Legislature. Their

work had been of special value in keeping up a continuous protest against abuses in law and procedure which, though of serious mischief, did not rouse popular feeling or attract popular resistance; and in making continuous claim to necessary improvements, which are not easily capable of general appreciation or attractive of earnest support from ordinary politicians. The learned president shewed that when men set themselves to effect some new thing, especially if the subject be unpopular, some will always be found sitting "in the seat of the scorner." But, he added "the result is worth the trouble of attainment, if prejudice is so dispelled, and toleration of honest difference promoted; and if, while men appraise at their true value exact science, and the investigation of the wonders and the beauties by which the material universe attests the power and goodness of the Creator, they are led to value, also, inquiries which affect the order, the comfort, and the happiness of human life, and are pursued with fruitful interest, by those who believe that

'The proper study of mankind is man'" After treating of the legal reforms recently accomplished in Ireland, the president went on to speak of education, and congratulated his audience on the admission of women to the educational career opened to them by recent legislation. "Need I argue in excuse of educational equality as just and beneficial as it has been made inevitable by the course of human progress? One of the highest achievements of Christianity, in the amelioration of the

world, was accomplished by the elevation of woman from her debased condition. In the divine dispensation she took her proper place as a responsible and immortal being; and if the capacities bestowed upon her are to have full developement, are we not bound to help it in the largest and most literal way?" Such noble words deserve to be universally read and pondered, and I only regret that space prevents me quoting more at length. Evidently even Englishmen are not yet all trained up to this point, for when Sir J. Lubbock, M.P., presided at a meeting in London for Medical Schools, on the same day as that on which the Presidential address was delivered in Dublin, and stated that a new division would be established in connexion with the Kings College medical department for the education of women, the announcement was received by many of those present with signs of disapprobation.

One subject which has occupied much of the time and thought of the Congress must here be referred to, on account of the association therewith of a name which is intimately connected with legal matters in the East. I refer to the subject of trial by jury. A discussion on this branch of political science was vigorously initiated in the Municipal Law Section of the Jurisprudence Department of the Congress, by Mr. Joseph Brown, Q.C., who threw all the weight of his opinion, which is not without great authority, into the scale of reform. It was remarked that in almost every deliberative assembly but a jury, a majority suffices to determine every

question. It is so in public meetings of political and religious bodies, in corporations and in both Houses of Parliament. Why should the absurd anomaly any longer exist of making the jury an exception to this rule, especially in face of the facts which are constantly coming to light in connexion with the verdict of juries which have been locked up till they could agree. Evidently when the jury is unanimous the case is good, but what state of things short of sheer barbarism would account the verdict given under great pressure as valid and satisfactory. It was during this discussion that Sir John Smale of Hongkong gave his evidence on the subject. He had been listening carefully to the whole discussion, and said that his decision was emphatically in favour of a jury of seven. This opinion, he remarked, was based on 20 years' careful watching of the working of that system in the colony with which for so long a time he has been officially connected.

Persons who live in the very hotbed of infectious diseases, as many of the readers of the *Recorder* do, would doubtless be deeply interested in the address of Dr. Cameron, M.P., on "The wonderful discoveries recently made by Mr. Pasteur and others as to the nature of virulent and infectious maladies." These diseases have been proved to be parasitic in their origin, and during the past few months there has been a continuous stream of new discovery, and a new light has been cast on the treatment of malarial fever and similar epidemics. In many of these cases the poison is

of such a virulent nature, and the disease makes such rapid strides as to make the use of quinine practically unavailing. "The recent additions to our knowledge of disease suggested to a French doctor the vigorous use of plenic acid, by injections into the viens and otherwise, as a means likely to prove efficacious against the organisms of yellow fever. The suggestion went out to Brazil, and the first case in which it was tried was that of a young lady apparently on the point of death from the worst form of the disease—a fever attended with the fatal black vomit. In three days she was out of danger. The physician said that this was the first patient whom he was certain of having snatched from death at such a period of the disease. In other cases similar treatment was crowned with equal success." Many of my readers may not have read of the very remarkable experiments practised by M. Pasteur and others recently in connexion with diseases in cattle as well as among human beings. A counterpart to the use of vaccine for disarming epidemics among cattle has been tried, and in many cases with marked success. Whilst the matter is still in process of developement and elaboration it is pleasing to find the announcement in the papers that an eminent surgeon, Dr. Talmey, of the French navy, has just left Paris for the coast of Senegal, with the duty of making a study on the spot of the recent terrible outbreak of yellow fever there. The direct object he has in view is to endeavour to

determine the application to this disease of M. Pasteur's theory of specific inoculation as a preventative against epidemics.

In the Church Congress it was remarked that the question of the opium traffic was somewhat akin to that of the drink question in England. Last year it was announced that a prize would be given for the best essay on the medical treatment of opium smokers. I have not seen that any prize has as yet been awarded. From one of the judges I learned that suggestions were requested as to the establishment and regulation of a refuge for opium inebriates. Now at the Medical Congress recently held the subject of refuges for inebriates in England, suffering from the constant use of intoxicating drinks, was discussed, and it was also stated that such an establishment had been formed and tried with partial success, but that many difficulties, legal and monetary stood in the way, and the Committee in whose hands the matter rested pledged themselves to further the scheme during the coming year with all diligence. Such a home could at present only be open to men of means, and in most cases the friends of such people would strongly object to their being treated in a public way, as it would make the fact of their degraded condition known more widely than would be the case if attended to at home. This was one of the questions towards which the Social Science Congress had its attention directed.

HILDERIC FRIEND.

Missionary News.

BIRTHS, MARRIAGES & DEATHS.

BIRTHS.

At the Basel Mission House, Hong-kong, on the 4th of May, 1881, the wife of the Rev. R. OTT, Yun-on, of a daughter.

At the Basel Mission House, Hong-kong, on the 23rd of October, 1881, the wife of the Rev. D. SCHAILBLE, Chong-lok, of a daughter.

At Pao-ting fu, on November 3rd, the wife of the Rev. ISAAC PIERSON, of the A.B.C.F. Mission, of a daughter.

At 18 Peking Road, on November 6th, the wife of the Rev. C. LEAMAN, of the American Presbyterian Mission, of a daughter.

At Hangchow, on the 9th November, the wife of the Rev. ARTHUR ELWIN, C.M.S., of a son.

At Shanghai, on December 4th, the wife of Mr. WILLIAM A. WILLS, of the American Bible Society, of a daughter.

MARRIAGES.

At Union Chapel, Chefoo, on the 3rd October, by the Rev. Miles Greenwood, ALFRED G. JONES, of English Baptist Mission, Ts'ing-chou fu, Shantung, to MINNIE AGNES, daughter of Rev. J. P. Crawford, D.D., of Tung-chou fu, Shantung.

At the Basel Mission Chapel, Hong-kong, on 10th November, by the Rev. R. Lechler, Rev. PAULUS KAMMERER to Miss JOHANNA BUNZ, both of the Basel Mission.

DEATH.

At Weybread, Norfolk, on the 8th September, HELEN JANE, wife of the Rev. W. H. Collins, Missionary in China.

ARRIVALS.—Per M. M. s.s. *Yang-tze* on the 24th October, Rev. T. Leonhardt, Rev. O. Schulze, and Miss Johanna Bunz, all of the Basel Mission.

Per the P. & O. *Verona*, 24th Nov., Mrs. Ritchie of the English

Presbyterian Mission, returned to Formosa. The same steamer also brought Dr. Riddel and Miss Melish for Swatow, and a medical missionary and his wife for Amoy.

Per P.M.S. *Tokio*, on 24th Nov., the Rev. R. H. Graves, M.D., D.D., and Mrs. Graves of the Southern Baptist Mission returned to Canton. Dr. and Mrs. Thomson came for Tungchow, and Miss Archibald, and Miss Butler to help Miss Noyes at Canton.

Per s.s. *Nagoya Maru*, on the 10th November, the Rev. G. F. and Mrs. Fitch and family of the American Presbyterian Mission, returned to Shanghai. Rev. Mr. and Mrs. Laughlin and Dr. and Mrs. Smith, came for Tungchow; and Miss Tiffany for Chefoo; all of the above mission.

Rev. Mr. and Mrs. Lewis, of the M. E. Mission by the *Nagoya Maru* on the 10th November, and proceeded to Chinkiang.

Per s.s. *Glenfinlas* from London, on November the 24th, Rev. J. W. Lambuth, D.D., Mrs. Lambuth and Miss Lambuth returned to Shanghai.

Per s.s. *Hiroshima Maru* on the 1st December, Rev. R. M. and Miss Mateer, of the American Presbyterian Mission, for Tungchow.

By the same steamer, the Rev. N. W. Halcomb, of the Southern Baptist Mission, for Chefoo.

Per s.s. *Jason* on the 2nd December, the Rev. and Mrs. Nightingale, of the Wesleyan Mission, returned.

The Rev. N. J. Plumb and family arrived in Shanghai from the United States, December 26th, and proceeded to Foochow per steamer *Seewo*, December 30th.

J. E. Stubbert, M.D., arrived at Hongkong by French mail s.s. *Djemnah*, on November 21st. He comes out under the American Presbyterian Board, for Nanking to which place he proceeded from Shanghai on December 29th in company with Rev. C. Leaman and family.

DEPARTED.—Rev. V. C. Hart, of the M. E. Mission, left for home on the 13th November, per s.s. *Haesan*.

Per s.s. *Genkai Maru*, for San Francisco, Rev. J. R. Goddard, Mrs. Goddard and four children.

SHANGHAI.—We learn that a revised edition of the *Middle Kingdom* is being prepared for the press by the learned author, Dr. S. W. Williams, assisted by his son.—*Temperance Union*.

The news of the late serious illness of Bishop Schereschewsky, has excited much sympathy in the United States. At the late missionary convention held at New Haven he was spoken of with much respect, and prayers offered for his recovery.

A late mail from Europe brings the sad tidings of the death of Rev. S. Manning, LL.D., the Senior Secretary of the Religious Tract Society, London.

Rev. Y. J. Allen, D.D., Supt. of the Methodist Mission (South) has now fairly commenced his new educational scheme for the benefit of the Chinese. His duties at the Kiang-

nan Arsenal ceased on Saturday, the 12th Nov., and he is thus enabled to give more attention to his new duties. We understand the natives of all ranks have signified great interest in the subject, by that most practical way—liberal subscriptions. The school building near Dr. Allen's is almost completed, and the site for the one in Hongkew already marked out, and the building is to be commenced without delay. The one in the French Concession will quickly follow. The educational scheme of Dr. Allen's is sure to commend itself to the Chinese generally; and while not actually forcing them to study a foreign religious doctrine, will no doubt in the long run induce many to give the subject a careful consideration.

HANGCHOW.—The Ningpo Presbytery met this year at Hangchow. There were nine native pastors; nine native elders, and two foreign missionaries present. Quite a number of subjects received the attention of the Presbytery. From the Narrative of the State of Religion we gather that during the last year, forty-nine communicants had been added, that there had been thirty-two deaths, six members had been expelled, and that the total number of communicants is now six hundred and thirty. Total amount of contributions for the year by the eleven churches for pastors' salaries and support of the poor, eight hundred and seven dollars. (This is all from the natives except twenty-nine dollars.) Besides during the year, the members (native) of these eleven churches have given four hundred and twenty-nine dollars towards the

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Presbyterian Academy established in Ningpo. Five of the churches are independent of foreign aid. The remaining churches raise from three to nine months of their pastors' salaries, besides supporting their own poor.

NINGPO.—The Rev. J. R. and Mrs. Goddard and family left China on the 23rd of November by the s.s. *Genkai Maru* for a three years' vacation. Mr. Goddard arrived in China in connection with the Baptist Missionary Union in 1868, since when he has remained faithfully at his work at Ningpo. Various members of his family have had severe illness of late, but it is hoped the change will prove most beneficial. The Ningpo correspondent of the *Courier* referring to their departure writes:—"The scene on the jetty was really touching. A large number of Chinese, men, women, and children, assembled to bid adieu to their friends and benefactors, many of them being moved to tears at the thought of how much they were losing in parting from these old friends, who had been the means of dispersing their heathen darkness with the light of Christianity."

CHEFOO.—The Missionaries here united in a testimonial expressing their high appreciation of W. A. Cornabe, Esq. who left for England a short while back, and from whom they have in the past received many acts of kindness.

TESTIMONIAL.

W. A. CORNABE, Esq.

The Missionaries now laboring in the Province of Shantung, China—representing the English and American Baptist, the S. P. G. and the American Presbyterian Societies, wish to express their sincere and hearty appreciation of the invaluable assistance received from you and the different persons connected with your firm.

The almost daily acts of kindness shown us for many years, together with the uniformly cheerful, obliging and efficient manner in which these services have been rendered, make us feel under very great obligations.

Apart from all motives of self-interest we should only be too glad to have you continue to make your home among us. But as this cannot be, we unite in wishing you a safe and prosperous journey to your native land, and many years of health, peace and happiness with those most dear to you.

TSI-NAN FU.—No steps have as yet been taken by the officials to fulfil their promise in respect to supplying another house in lieu of the one lately given up but are trying in every possible way to evade it. The people are quiet and orderly, and no further ill-feeling has been manifested against the missionaries residing there.

TUNGCHOW.—The following extract from a private letter will be read with interest:—"We are very much absorbed with the case of Mrs. Capp who is having a close fight for life. Pray for her. She is perhaps a little better but is still *very very* low. I am just back from a two months' tour. I have walked 500 English miles since the 25th Sept. Two hundred and eighty-six have been baptized in our Presbytery this year. The new missionaries are all well and hard at the language.



Notices of Recent Publications.

Easy Sentences in the Hakka Dialect, with a Vocabulary. Translated by J. Dyer Ball, Hongkong, 1881.

THIS title indicates the character of the book. It contains 57 pages and fourteen chapters besides the vocabulary. The subjects of the chapters are designated thus: Lesson I. Domestic. II. to V. General. V. Relationship. VI. Opposites. VIII. Monetary. IX. X. Commercial. XI.

Medical. XII. Ecclesiastical. XIII. Nautical. XIV. Judicial. It thus contains a wide range of subjects. We cordially recommend it to all students of the Hakka Dialect. It is on sale in Hongkong at Messrs. Kelly and Walsh.

The Foreigner in China, by L. N. Wheeler, D.D., Chicago, [U.S.A.] 1881.

THIS is the latest book published in China that has reached us. It is written in a clear and simple style and gives a short statement of the intercourse of western nations with China; and the successive steps in establishing commercial and diplomatic intercourse with this great empire by treaty stipulations. The author, when preparing to return to commence a mission station in Sz-chüen Province under the auspices of the Methodist Episcopal Church of the U. S. H., wrote this short and comprehensive statement, with the

view of interesting the people of the United States more in the spiritual interests of this numerous people, and to correct many wrong impressions which exist in regard to them. The work is well calculated to effect the object in view and we wish for it a wide circulation. We commend it to all who wish to find in a narrow compass the main facts in regard to the intercourse of western nations with China. The work is very appropriately dedicated to the Hon. S. Wells Williams, LL.D.

Questions and Answers on the Ten Commandments, Shanghai, 1881.

THIS book, by the Rev. H. Corbett, contains a very full explanation of the Ten Commandments. It will be very useful to use in Sabbath schools, Bible classes, and at other times in imparting instruction. It will also be useful to put into the

hands of those who can read in order that they may learn what the Law of God teaches us as to our duty to God and our fellow men. It is in Mandarin Colloquial. It can be had from Rev. Mr. Corbett.

The China Review: September-October, 1881.

THIS number of this well known *Review* contains the usual variety of interesting articles. The most important one is the one which contains the chapters from "The General Code of Laws of the Chinese Empire" on marriage. It will strike every reader how very full and particular are these laws as compared with those of western lands on this subject. This particularity appears to have grown out of long experience in this

ancient empire. It is also evident to careful observers of the state of society in western lands that the laws of marriage need to be revised, and modified to make them fully adequate to the present state of society. Greater particularity and fullness in western codes would greatly add to the security of society. Some things might be safely copied in this respect from the Chinese code.

List of Protestant Missionaries in China, Japan and Siam, by A. Herbete-Gordon, Esq., Shanghai: American Presbyterian Mission Press. Twelve copies for \$1.00.

It is with great pleasure that we welcome a new edition of this handy little manual. For some ten years it has been the only reliable Missionary Directory, and with many persons in daily requisition. This is the third edition, and with each new issue the author has added new and important information. In the one before us we have the names of all the societies or other organizations carrying on missionary work in China, Japan, or Siam. The time is also given when the society began operations in each country, the names of all the missionaries, the date of their arrival in the field and their location.

In the list of missionaries in China, the Chinese character used for the surname of each missionary is also given, a most important piece of information.

According to Mr. Herbete-Gordon

there are thirty-six organizations engaged in mission work in these three empires, employing six hundred and eighteen labourers. Of these two hundred and ninety-six are British, two hundred and eighty-two are American and forty German.

There are twenty-five medical men and eight medical women. There are fifty-six laymen of which forty are in connection with the Inland Mission. There are two hundred and thirty-three married women and eighty-five single.

The work shows great painstaking and care on the part of the author for which he deserves the hearty thanks of the public, for this little manual will be found indispensable to every missionary in these three countries and useful to business men having any interest in missionaries or correspondence with them.

